NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment-----Without Compromise.

VOLUME VI.---NO. 36. NEW-YORK, THURSDAY, FEBRUARY 5, 1846. WHOLE NUMBER 296.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY.
At 142, Nassau Street, New-York.

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Maria Weston Chapman,
Edmund Quincy, } Editors.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to SYDNEY HOWARD GAY.

Donations to the Treasury of the American Anti-Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, at Boston; or to S. H. GAY, Assistant Treasurer, at New-York.

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Pro-Slavery.

From the Colonization Herald.

COLONIZATION—LIBERIA.

MR. EDITOR:—Having myself contributed to your portrait gallery, I was highly gratified by the notice given to the subject last month; and having accepted your editorial information to visit the Colonization Rooms, I must confess that I was gratified by the pleasing proofs that though my brother artists have not, unfortunately, much money to spare for so good a cause, they had nevertheless given evidence of their appreciation of your truly philanthropic course, by contributions in their own line. Intermingled with the honored dead, I would have rejoiced to see the portraits of some living worthies, whose names are justly celebrated for their noble zeal in this holy enterprise. I observe, too—that you only designate from among the deceased, the portraits you most need. I can fully appreciate the dilemma into which you would be thrown, upon asking from among the living, portraits of some who might, by inference, be thought to cast other and equally honored fellow-laborers into the shade. Will you therefore pardon me, if I venture to relieve you from such a position, by indicating to my brethren of the easel, a few of those who have done the cause good service. Perhaps foremost among these, I ought to name Gov. Pinney; of whose devoted and self-sacrificing services I have heard your colleague, Mr. Cresson, make frequent and enthusiastic mention, both in public and in private, in the South. Again, there is Dr. Burgess, whose noble devotion to the best interests of Africa, had well-nigh enrolled him among the earliest martyrs of the good cause. Who would not love to gaze upon the features of McDonough, of New Orleans, who has so heroically persevered in his mission of mercy, that he has not only prepared and sent out eighty-four of the best colonists ever liberated for a purpose so benign, but is again toiling in the slow and tedious process of fitting out another argosy of a similar character, by converting the raw material (slaves) into civilized, christianized, and enlightened citizens of Liberia? Your own gentlemanly and polished President—Hon. J. R. Ingersoll, ought certainly to be among the number; and Gerard Ralston, Esq. so long known as among the most zealous friends of Colonization, ought, though far distant, to be present among the conscript fathers of Liberia.—The venerable historian of Colonization—Rev. Dr. Alexander, must assuredly cast from your walls the beams of his benevolent countenance; and the Rev. Dr. Winans, whose personal appeals in behalf of Africa have been so blessed, even among the dwellers on the banks of the Mississippi, well deserves a place among your worthies. There are doubtless many more whose toils, labors, and benefactions, will hereafter give them an honored niche in your gallery; but my object is merely to indicate to brother artists, those whose intimate connection with the good work, eminently entitles them to an invitation to be represented at this Colonization Congress—this Senate of Liberia. Great injustice would be done, were not the names of Commodore Perry, Frelinghuysen, President Woods, of Andover, Dr. Bethune, and Van Rensallaer, added to the very imperfect list of your friend.

PETER PALETTE.

"The Peculiar Institution."

From the Oberlin Evangelist.

SLAVEHOLDING CHRISTIANITY—TO THE LIFE.

It may strike some minds that the following letter must be a burlesque. For the sake of such it may be important to say that its genuineness is beyond question. The individual to whom the letter was addressed is here, is well known, and is himself well acquainted with the writer. We have all the names in full; but suppose it better to give the public only the initials. The letter may therefore be read as a veritable portraiture of at least one of the forms of a slaveholding Christianity:

B——, Georgia, Sept. 4th, 1845.

DEAR SIR:—I take up my pen to write to you once more, though it is not I that write but the Lord that writeth through me. Permit me to inform you that since I wrote to you last, I have come out and embraced the religion of the Lord Jesus Christ, and am now living in the glorious light, and liberty of the children of God. We have had quite an interesting church meeting here this week in relation to Deacon H——. It was thought by many that he would be disfellowshipped, but finally his case was set forth in such a true and vivid light by the most influential members of the church, our pastor among the rest, that he was honorably discharged. For fear you will think the case worse than it really is, I will just state the facts, (though you are such an Abolitionist, I suppose you will think it bad enough as it is.) The Deacon had an old slave, that had been in the habit of running away, but had always been caught, until finally, about two weeks ago, he made another attempt. No sooner was the old thing missing, than cousin H—— borrowed neighbor P——'s hounds, and started in search of him. He had not proceeded far in the woods, before he found the old man perched upon the limb of a large tree. He ordered him several times to come down, but the old man, who was as stubborn as an ass, still maintained his position. The Deacon then becoming somewhat excited, fired his gun at him. The ball passed through his ancle, and mangled it in such a manner that in three days the limb mortified, and he died. But, as I have before stated, our good pastor (may the Lord bless his soul) held forth for the justification of the Deacon in such a vivid, and heaven-approving style, that he was discharged, upon the ground that he had a right to do what he pleased with his own property,—a judgment which would have been passed by *any* righteous man.—Your uncle J—— buried his youngest child last week. Your cousin W—— thought some of studying at Oberlin, but it is such an abolition hole, I do not think his father will let him go. I have partly bargained for about fifty slaves belonging to Mr. J——. If I get them as cheap as I expect to, I shall make a handsome profit on them, for I understand that the Orleans market is quite good now. I expect to send them down as soon as my driver recovers: for in flogging one of my old slaves the other day, he received a very severe wound from him, he having struck him with his hoe, whereupon the driver instantly drew his pistol from his pocket, and shot him dead upon the spot, a fate which he justly merited. From his extreme age, (being nearly 80 years old,) I consider his death a gain, and not a loss to me.

In your last you spoke of visiting us next year. If you come, I pray you leave your Abolitionism behind, and show yourself a man. It is now time to go to prayer-meeting, and I must close. My wife joins me in love to you. Yours,

J. F. F.

AN ARKANSAS TRAGEDY.

On the night of the 22d ultimo, a murder was perpetrated on the wife of Shadrach Nichols, and their daughter, aged eight years, and a son four years old, on Hickory Ridge, a short distance from Helena, Arkansas, while Mr. Nichols was on a hunting expedition. Suspicion fell on Nelson, a yellow boy, belonging to Mr. Bowman, who is a near neighbor to Mr. Nichols. The boy was brought to town and lodged in jail, where he confessed his guilt. We let the Helena Journal tell the rest of this dreadful tale:

"The boy stated that he first went to the house of Mr. Niohols a week ago last Monday, looked through the window, and saw that Mrs. Nichols had not retired, but was sitting up, engaged in sewing. He then returned home, and after waiting some time, so that she could be asleep, he went again, and murdered her; breaking her skull with a board, and then killed the two children because they awoke! There were still two children in the house, one about eight years old, a daughter of J. Sebastian, Esq. a niece to the lady murdered, and the other a little son to Mr. Nichols. The fiend then passed his hand over the faces of these two, to see if they were awake.

"The boy was still asleep, and as he supposed, the little girl was also, as she moved not; but in this he was mistaken, as the little child had the courage and presence of mind enough to lie perfectly still, watch her opportunity, and slip from the bed, and escaped to her father's house, which was not very far, and give the alarm. Before any one could reach the house, however, the assassin had fled.

"But the most hellish part remains yet to be told. This incarnate hell-hound ravished the lady after breaking her skull! Hard as this is to believe, it is no fiction, no mere phantom of imagination: would to God it was. The dead body was examined by ladies, and the above is the verdict rendered to the Coroner.

"The people of Hickory Ridge, on hearing all the facts, became furious. The cry of "burn the murderer," ran from one to the other. They suddenly became calm, determined, and resolute as to their purposes, which must have been still more awful to the murderous wretch, could he have observed it. They armed themselves with gun and knife, came to town last Saturday, coolly and deliberately broke open the jail-door, knocked off the chains of the prisoner, and with a rope round his neck, compelled him to run alongside their horses to the scene of the murder—a distance of about twenty miles.

"They then formed a Court, called a Jury, went through a trial, and found the murderer guilty. He was to be burned! The next day, (Sunday,) they chained him to a tree, had the wood around him so as to roast him by degrees, and had kindled the fire, But this was too terrible a death for the spectators to witness, even on that bloody fiend. The cry arose to hang him; and he too joined the cry.—They did hang him on the gate-post—they hung him covered with the same bloody shirt in which he committed the awful deed."

Selections.

From the Glasgow Argus.

"RELIGIOUS FRIENDS OF SLAVERY."

SIR:—If you can find room for the insertion of the following letter, in your valuable paper, you will greatly oblige many who feel a deep interest in dissociating the *name* of Christ, and of Christian from the pollutions of Slavery.

Yours, HENRY C. WRIGHT.

To the Rev. Dr. Heugh:

REV. SIR: I have read, with grief and pain, the following in your letter to the *Witness*, dated November 22, 1845, on Voluntaryism. To illustrate the principle on which you would act in choosing representatives, you say—

"A religious friend of Slavery, or of our Corn Laws, we would respect as a religious man; but we would not, from the fear of God and love to our fellow-men, support him with our suffrages, in preference to one who, although unhappily a stranger to the grace of God in truth, would disenthral the slave, and allow British freemen to buy their food in the cheapest market."

"A *religious* friend of Slavery!" of the "highest kind of theft!!" as Slavery was characterized fifty years ago by the General Assembly of the Presbyterian Church in America. It is, as the venerable Clarkson said, made up of "theft, adultery, and murder;" and, as a Presbyterian minister, who had been a slaveholder for twenty years, but now penitent, said, "The concentrated essence of fraud, selfishness, and cold-hearted tyranny," and "the *sum of all villainy*." Yet you say a "*religious* friend of Slavery we would respect as a *religious man!*" Would you, even in an illustration, speak of a *Christian* friend of theft, adultery, concubinage, robbery, and say that you would respect him as a "*religious man?*" It is painful to hear one, standing in your position, professing to be a minister of Him who came "to break every yoke, and to let the oppressed go free," and to "have the oversight of souls," as their spiritual teacher and guide, thus coupling the name of Christ and Christianity with a SIN, which, as the Presbyterian General Assembly of the United States in 1818, declared, "is a violation of the most precious and sacred rights of human nature—creates a paradox in the moral system—holds rational, accountable, and immortal beings in such circumstances as scarcely to leave them the power of moral action—makes the slaves dependent on the will of their masters, whether they shall receive religious instruction—whether they shall worship God—whether they shall obey the Gospel—whether they shall sustain the relations and cherish the endearments of husband and wife, parents and children, and brothers and sisters—whether they shall preserve their own *chastity* and *purity*—or regard the dictates of justice and humanity." You couple religion with crime, which, according to the Rev. Robert J. Breckenridge, D. D. of public notoriety in Glasgow, "deprives the slaves of the earnings of their lives—thus committing clear robbery; reduces them to the necessity of universal concubinage by denying to them the rights of marriage—thus encouraging universal prostitution, which outrages all decency and justice, and degrades and oppresses thousands upon thousands of beings created like ourselves, in the image of the Most High God." With this loathsome and bloody wickedness you associate Christ, when you say—"A religious friend of Slavery we would respect as a religious man!"

You have repeatedly declared your abhorrence of Slavery, and your desire to see it abolished. If you had an opportunity to aid the cause of anti-slavery by your suffrage, you would vote for an irreligious anti-slavery man rather than for a "*religious* friend to Slavery." I complain not of your decision to vote for the Abolitionist, whom you do not recognize as a Christian, rather than for the "friend of Slavery," whom you "respect as a *Christian* man;" but I complain of the contrast which you draw between the *religious slaveholder*, and the *irreligious* Abolitionist. The *friend* of this foul sin, which is classed by the Apostle with robbery, murder, and parricide, you say may be a Christian, and that "you would respect him as a *Christian man*;" but the enemy of it, who is devoting his property, reputation, and life, it may be, to abolish it, you imply, may be a greater stranger to the grace of God than the slaveholder. To put down Slavery, to whom would you go? For whom would you vote? The *Christian?* No; he is the man who perpetrates the foul deed—but you vote for the man whom you cannot recognize as a Christian, to abolish the wrong and injustice of those whom you receive to your bosom as partakers "of the grace of God in truth!" To put an end to this "sum of all villany," you have more confidence in the man whom you pronounce "a stranger to the grace of God"—an irreligious, worldly-minded man—than in the man whom you fellowship as the regenerated child of God! If you cannot receive the Abolitionist as a Christian in certain cases, do not receive the slaveholder as such in any case.

Sir,—Which is of most value—an *anti-slavery* infidelity, or a *slaveholding* religion? This question naturally and necessarily comes to every reflecting reader of your letter. Who is the true friend of God and man? Your "religious friend of Slavery, whom you respect as a religious man;" or your man who is an enemy to Slavery, but whom you regard as "a stranger to the grace of God?" You yourself answer the question—for you turn your back on "your" religious friend of Slavery, and seek help from your "unhappy stranger to the grace of God," to induce your religious thief to quit stealing. You seek aid of those whom you esteem *irreligious* to abolish the sins of those whom you esteem *religious;* you go to the ungodly for help to induce the godly to quit stealing! You vote for infidelity to do away the violence and tyranny of what you deem Christianity!

Though I do not believe it was in your heart to teach such sentiments, yet they seem to me the natural and necessary inference from the sentence which I have quoted. And in this position of practical infidelity must all those of necessity stand who persist in associating Christ with slavery and slaveholders. Those who do so are doing more to make the "glorious Gospel of the blessed God" the scorn and contempt of the world, than all that professed infidels ever did or can do. No one who feels the dignity and glory of man's alliance with God and eternity, can possibly be expected to receive a religion that herds him with the beasts of the field, or sanctions the piety of those who do this unutterable wrong. Christianity loathes the polluting relation with *man-stealers*, and those practically deny Christ who would make a slaveholder a standing type of his character.

That you may be led to review the tendency of your letter, and to correct it, so far as it goes to associate Christianity with the gigantic sin and pollution of Slavery and war, is the earnest prayer of your sincere friend,

HENRY C. WRIGHT.

GLASGOW, 16th Dec. 1845.

THE RIGHTS OF THE FREE STATES SUBVERTED,

Or, an enumeration of some of the most prominent instances in which the Federal Constitution has been violated by our National Government, for the benefit of Slavery. By a member of Congress.

(CONTINUED.)

Attempts of the Executive to obtain fugitive slaves from Canada and Mexico.

Every reader is aware that great numbers of slaves have left their masters in the northern slave States, and sought security under the British Government in Canada. Others, from the more southern slave States have found their way to Mexico. The profits of the institution being thus effected, the Executive appears to have regarded it as an official duty to lend the influence of the nation to prevent the recurrence of such losses. Our Minister at London was therefore instructed to obtain a stipulation with the British Government, for the mutual surrender of fugitive slaves. The proposition was made, and urged, until our Minister was distinctly informed, that such an arrangement on the part of Great Britain was impossible.* The proposal was, however, subsequently pressed upon the British minister by express instructions, until that functionary assured our representative, that "*the law of Parliament gave freedom to every slave who should land on British ground.*" But the efforts of our Government were more successful with the Mexican Minister, with whom a treaty for the surrender of fugitive slaves was actually negotiated; but it was rejected by the Mexican Congress, when presented for its ratification, and further attempts on the subject were given up.

Employment of the Army and Navy to sustain Slavery.

After the close of the war with Great Britain in 1815, the fugitive slaves began to collect on the east side of the Apalachicola river, some fifteen miles from its mouth, in the territory of Florida. Here they erected a fort, and provided themselves with arms, ammunition, and provisions. They opened plantations in the vicinity of the fort, and commenced farming. They soon attracted the attention of the slaveholders, who became alarmed at these indications of freedom. Reports to the Federal Executive were made of the *dangerous* character of these fugitives, whose sole object was to live in the quiet and peaceful enjoyment of their liberty. Military officers of the United States directed their attention to this state of facts, and a correspondence, occupying many pages in regard to this collection of fugitive slaves, may be found among the Executive documents of the 2d session 15th Congress.

The Secretary of War issued orders to Gen. Jackson, directing him to notify the commandant of Pensacola that such a Fort existed, "and was occupied by some two hundred and fifty or three hundred negroes, who inveigled the slaves from the frontier of Georgia: and that if it should be determined that the subject did not require the interference of Congress, measures would be taken for its destruction." General Jackson issued orders to General Gaines, "*to destroy the fort and to restore the negroes to their owners.*" General Gaines issued his orders to Col. Clinch, who advanced within a mile or two of the Fort, and attempted a cannonade, but appears to have failed in making any impression upon it. At the same time, Commodore Patterson had despatched two gunboats for the reduction of this fortress. They ascended the river, took their positions opposite the Fort, and, by, firing hot shot, blew it up. There were about two hundred and eighty negroes, including women and children, in the Fort, together with some twenty Indians. Of the whole number, two hundred and seventy were killed, and several others mortally wounded.† Among them, were some of those fugitives who had left their masters in Georgia prior to 1790, and for whom the Creek Indians subsequently paid four or five times their real value, as heretofore shown. Those who were neither killed nor mortally wounded, were seized by our troops, and restored to their masters.‡ No act or offence against the United States is alleged against these people, except that they fled from slavery. For that alone they were thus murdered by the Federal Government.

"The deep damnation of their taking off,"

rests on the people of the free as well as of the slave States. Yet are the inhabitants of the North insulted by the constant assertion that the "*Federal Government cannot interfere in any way concerning slavery.*"

This barbarous murder aroused in the negroes and Indians a spirit of hostility to the whites. On the 25th March, 1818, the President communicated to the Senate such information as he possessed in relation to the then existing war with the "Seminole Indians." Among other matters, was an extract of a letter from George Perryman to Lieut. Sands, dated February 24th, 1817, in which the writer, speaking of the Indians on Flint river, remarks: "They speak in the most contemptous manner of the Americans, *and threaten to have satisfaction for what has been done—meaning the destruction of the negro Fort.* Another of my acquaintances (says he) returned immediately from the Seminole towns, and saw the negroes on parade there. He counted about six hundred that bore arms. They have chosen officers of every description, and endeavor to keep up a regular discipline. There is said to be about the same number of Indians, and both Indians and negroes are daily going to their standard."§ In November, 1817, while communicating intelligence of the first skirmish between our troops and the Indians, General Gaines says: "The reports of friendly Indians concur in estimating the number of hostile warriors, including the Redsticks and Seminoles, at more than two thousands, besides blacks, amounting to four hundred men, and increasing by runaways from Georgia."‖ Gen. Jackson, in making report of the first battle after his arrival upon the theatre of war, speaks of the combined forces of "*Indians and negroes.*"¶ In his report of the battle at Suwanee, he says there were "*nine negroes and two Indians killed,*" and "two negro men taken prisoners." He also reported "nine Indians and five negroes taken prisoners," the next day.* In his letter of May 5, 1818, to the Secretary of War, announcing the execution of Arbuthnot and Ambrister, Gen. Jackson charges those men with having excited "this *negro war.*" And in his memorial to the Senate, he declares that "*acting as chiefs of the negroes and Indians, Arbuthnot and Ambrister had become identified with those monsters—associates in war.* Great Britain (says he) would not interfere, to prevent those miscreants from instigating fugitive negroes and Indians to the burning and pillaging the buildings and scalping the inhabitants of Georgia and Alabama."†

On the trial of those men, witnesses were brought forward, to show that they had intercourse with the negroes, and had encouraged them to defend themselves against the whites; and one witness swore that Ambrister at one time commanded a party of negroes and had dealt out to them ammunition, goods, paints, &c.: and another swore that he had heard that Arbuthnot advised, that William Hambly, a prisoner, should be delivered over to six Indians, who were in the Fort when it was blown up, and escaped. A letter from Arbuthnot to his son, was read in evidence and regarded as important. In that letter he declared, "*the main object of the Americans is to destroy the black population on the Suwanee.*‡"

In short, in the reports of nearly all the battles fought during that war, the negroes appear to have acted a conspicuous part; and in nearly all the documentary evidence before me, they appear to have been regarded as principals in the war.

In an address of the Seminoles to Gov. Cameron, dated in April, 1818, setting forth the causes of the war in which they were then engaged, they declare the murder of their brethren at the Fort blown up by our gun-boats, two years previously, to have been a principal cause of that war. Indeed, from a careful perusal of the documentary evidence, it appears very satisfactorily, that the efforts of our Government to sustain the institution of Slavery, by the aid of physical force, involved us in the first Seminole war. Some slaves were taken and restored to their owners, but the number captured or murdered by our troops does not appear from any evidence within my knowledge. It is quite certain that great efforts were made to break up their haunts; their villages were burned, their plantations destroyed, their corn and other provisions used for the support of the army, and they, together with the Indians, dispersed into various parts of the territory, to avoid the vengeance of our troops. This was effected by a wanton invasion of a territory belonging to a friendly power. When that power refused to surrender her fortifications, on demand of our troops, our guns were turned upon them, and they were compelled to submit.

When our commanding officer was called to an account for these violations of faith with a power at peace with us, he replied, that "*these fortifications had become the rendezvous for embodying hostile negroes and Indians and giving them comfort and protection,*"§ and no further inquiries were made upon the subject.

The Second Seminole, or the "Florida War."

The reader will recollect that by the treaty of Payne's Landing, entered into in 1832, the Seminoles agreed to emigrate west of the Mississippi, and reunite with the Creeks. His attention has also been called to the fact, that they refused to emigrate, lest their wives and children should be taken from them and held as slaves; they therefore remained in Florida. The people of Florida were anxious to rid their territory of these Indians, and a large portion of their principle inhabitants united in a petition to the President for their removal, in which they declare that "while this indomitable people continue where they now are, the owners of slaves in our Territory, and even in the States contiguous, cannot for a moment, in anything like security, enjoy this kind of property." The President referred the memorial to the Secretary of War, and he called upon the Agent of the United States, then with the Seminoles, for information. The agent (Genl. Wiley Thompson) replied, that "the *principal* causes which operate to cherish this feeling hostil to emigration are, first, the fear that their re-union with the Creeks, will subject them to the government and control of the Creek national council, will be a surrender of a large amount of negro property now held by these people, to the Creeks as an antagonist claimant;" and Gen. Thompson further adds: "This Creek claim to negroes now in possession of the Seminoles, which is supposed to be the first cause of hostility to the emigration of the latter tribe, grows out of the treaty of 1821, between the United States and the former."‖ In order that the slaveholders in Florida, and the States contiguous, might enjoy their Slavery with profit, our army was ordered to that Territory for the purpose of compelling the Indians to emigrate, and of capturing such slaves as had sought refuge among them.

* Vide Gen. Jackson's Letter to Secretary of War, May 5, 1813. † 12 Am. State Papers, 787. ‡ 12 Am. State Papers, 757. § Vide Gen. Jackson's memorial to the Senate, 23d February, 1820. ‖ Vide House Doc. No. 274, 1st Session 24th Congress.

(To be continued.)

From the Cincinnati Herald.

EXHIBITION OF THE CINCINNATI HIGH SCHOOL.

The Cincinnati High School is an educational institution, established by H. S. Gilmore, especially for the benefit of colored children. It has been in operation for two years, and in that period has wrought a very great change in that class of our population. The school is wisely conducted, and its several teachers we believe to be experienced and skilful.

The exhibition last Tuesday evening was the best exhibition of any kind we have attended this winter. The platform was occupied by about a hundred scholars of both sexes, neatly and tastefully dressed, whose intelligent faces must have gratified any gentlemen from the South who have children at that school. The exercises consisted of music, vocal and instrumental, under the direction of Mr. Colburn, and recitations, of original and selected compositions. The speakers were of all ages from six to twenty; The pieces of prose and poetry selected were short, entertaining, and some of them so artistical as to require great skill in the recitation of them.

Were we to express the feeling of admiration which was excited in us by some of the performance, it would be deemed extravagant. All we regret is, that the Tabernacle had not been chosen as the place of exhibition, so that a larger audience might have witnessed the exhibition. As it was, the church, which is a large one, was closely packed with most intensely interested spectators, a large proportion of them white; and the doorways were crowded with tiers of heads; while numbers, unable to get within hearing distance, must have gone away.

The exercises commenced at half-past six o'clock, and were not closed till past ten—but not a symptom of weariness could be detected in any part of the audience. Many who were present, have expressed an earnest desire that the exhibition might be repeated.

We are thus particular in our notice of this meeting, on account of the real pleasure we derived from it, and also because nothing can be more important than to convince the public mind, beyond all doubt, of the complete capacity of the colored people for education in all its branches. We know not how the real friends of these much oppressed people can do a better work than to contribute to sustain the Institution which Mr. Gilmore has established and now continues, at a very heavy expense to himself. It is one fraught with good to the community, especially because of its elevating influence on a considerable class among us, which is entirely neglected by the State, and if left without any moral and intellectual training, must prove an annoyance and an injury. No one, who compares the condition and character of the colored people in Cincinnati now, with what they were before the efforts of Anti-Slavery men to stimulate their faculties of self-improvement, can be indifferent to this noble attempt of Mr. Gilmore to give them the benefits of a higher education.

A great want in the school, is a library of children's books. He has expended money of his own on this object, but others who are interested, ought to aid him. There are booksellers among us, and others, philanthropic enough, to need but a hint on this point.

From the British and Foreign Anti-Slavery Reporter.

RETROSPECT OF THE ANTI-SLAVERY CAUSE.

It is impossible to recur to the history of the Anti-Slavery cause, during the last few years, without being deeply grateful for the important triumphs which, under the divine blessing, it has achieved.

In the early part of the year 1831, it is probable that not a single leading Abolitionist anticipated the overthrow of Slavery in the colonial or territorial possessions of this country, during the lifetime of the existing generation of slaves; and that they would have hailed with satisfaction a measure which secured to the children of such slaves the blessings of freedom on their attaining the age of twenty-one years. At that time, the colonists, confiding in their strength and political importance, were in full opposition to the British Legislature and the Government, in relation to the regulations for the mitigation of the system of Slavery, which had been voted by the legislature, and had received the sanction of the King, as far back as 1823; and then, too, the Government were indisposed to punish their contumacy, or to secure, by an appeal to the Imperial Parliament, what they had failed to obtain by concession and conciliation. Nor were the Abolitionists themselves either bold or pressing in their demands; they asked simply for the amelioration of the condition of the slave population, and the gradual extinction of Slavery. But in that memorable year, one portion of the body advanced the great doctrine of immediate and entire abolition, and with a decision which nothing could alter, a courage which faced all difficulties, and a zeal which knew no intermission, they sent forth their agents through the length and breadth of the land; and in a period of time which scarcely sufficed for a thorough organization, they carried the question with the public. It was universally felt, that "SLAVERY WAS A CRIME BEFORE GOD," which admitted of no delay in its extinction; and that freedom should be given to the slave, without stint or restriction.—Having thus convinced the public mind, and secured the public conscience, there was but little difficulty in moving the constituencies throughout the kingdom, to exact from their representatives the advocacy of sound opinions in the House of Commons. The result was, the return of a large body of members to Parliament pledged to sustain the abolition cause. Events, in the meanwhile, had transpired in the colonies, of such a character as to arrest the attention of the Government, and to compel them to action. In May, 1833, Mr. now Lord Stanley, submitted to the House of Commons his celebrated scheme of abolition, which, after undergoing a lengthened discussion, and various important modifications, went into effect on the 1st of August, 1834. It admitted the justice and expediency of abolition, but placed the whole of the slave population, above six years of age, under a system of coercion for a period of six years. It created an intermediate state of bondage, falsely called "apprenticeship," which allowed the existence of the worst features of the system of Slavery, without the corresponding advantages of the promised state of freedom. It soon became obvious to those who watched the progress of the measure, that "apprenticeship" was but another name for Slavery; and the facts having been laid before the public, and forced on the attention of Parliament, with the accustomed ability and energy of the leaders of the anti-slavery cause, that fruitful source of irritation, cruelty and oppression, was altogether removed.

The memorable 1st of August, 1838, witnessed the complete triumph of abolition principles, throughout the British West Indies, South America, Southern Africa, and the Indian Ocean, under circumstances as honorable to the emancipated slaves, as it was satisfactory to every true philanthropist. No crime stained the advent of freedom. No man was injured in his person or property. In his gratitude for the benefit he enjoyed, the liberated negro forgot the injuries he had received, and was prepared to return good for evil. Seven years have now passed away since the enslaved population of these dependencies of the Crown were made free; and whether we estimate the blessings of liberty by the amount of physical happiness it has bestowed, or measure it by the moral advantages it has conferred on one of the most degraded portions of mankind, we must admit that it has more than realized the most sanguine expectations of its friends. Formerly, the slave population melted away under a system of toil, privation, and punishment, too dreadful to be endured; now they increase rapidly in numbers, in property, and in influence; formerly they were denied the blessings of education and religion; now they enjoy both, and their improvement in character is as remarkable as their increase in number.

This great work having been so happily achieved, the Abolitionists directed their attention to the evil of Slavery, as it had developed itself in other parts of the British empire. Year after year they brought the subject under the attention of Government and of Parliament, and were gratified by the intelligence that, on the 5th of January, 1842, the Supreme Council of India had promulgated a law, that "in no part of the Straits' settlements, (including Malacca, Singapore, Penang, and Province Wellesley,) shall the *status* of Slavery be recognized as existing by law." And "all courts and offices of law" were "prohibited from enforcing any claims founded on any supposed right of masters, in regard to slaves within the settlements aforesaid," and were "enjoined to afford protection to all persons against whom any supposed rights of Slavery were attempted to be enforced." By this act, many thousands of slaves were liberated, and an atrocious slave-trade, chiefly carried on by Chinamen or Malay pirates, for the most iniquitous purposes, was suppressed.

The British Government having had the defective state of the law for the suppression of the Slave-Trade, so far as it related to British India, pointed out, they submitted a measure to Parliament to cure the same. This remedial act having passed the legislature, received the sanction of the Crown on the 10th of August, 1842. It provides, that "all the powers vested in the governors, lieutenant-governors, and other persons exercising the authority of governors in Her Majesty's colonies and plantations, and to Her Majesty's officers there, civil and military, for the more effectual suppression of the importation of slaves into such colonies and plantations, by sea, and for the punishment of all persons guilty of the crime of introducing, or attempting to introduce, slaves to any such colonies or plantations," shall be "extended to, and vested in the respective governors, civil and military, of the several presidencies or places within the territories, under the government of the East India Company." It was notorious, that slaves were every year introduced into British India from Africa; and that, owing to the different opinions entertained by the law officers of the company, of the existing acts of Parliament against the Slave-Trade, no proper cognizance was, or could be, taken of those criminal acts. But this law has removed all difficulties on that head; and we may hope it will be found sufficient to secure the object at which it aims.

The principle of abolition having been once recognized by the Government, it became easy to apply it. We find, therefore, the Governor-General of India, Lord Ellenborough, among the instructions he gave to the conqueror of Scinde, the following, which is both interesting and important:—"The Governor-General is pleased to direct, that all Acts of Parliament for the abolition of Slavery, and for the suppression of the Slave-Trade, shall have full force and effect in every part of Scinde, which is now, or may hereafter be, occupied by the British army." This instruction was issued on the 13th of March, 1843. How many slaves it emancipated we have no returns to show; but we are led to infer that, under the dominion of the Ameers, their condition was deplorable. The instruction embraced the abolition of the Slave-Trade, as well as Slavery.—That nefarious traffic had been carried on chiefly by the subjects of the Imaum of Muscat and the Scindians, and was, at times, very considerable.

The next and greatest event took place on the 7th of April, 1843. On that memorable day an act received the sanction of the acting Governor-General in India, the Honorable William Wilberforce Bird, and the Supreme Council, by which all the slaves in the three presidencies of Bengal, Bombay, and Madras, and their dependencies, were declared free, and brought under the protection of the civil and criminal courts, and declared to be entitled to all the privileges of the Queen's subjects. This great act, which liberated millions of slaves, will be celebrated in all coming time, as one of the most noble which has characterized British rule in India. Those only who are fully acquainted with the system of Slavery which prevailed in that country, with the diabolical acts and atrocious murders to which it gave rise, and with the deep and awful degradation to which it led, can duly appreciate the value and importance of its abolition. It must produce, in time, the most blessed results. A host of evils as disgusting for their impurity as they are hateful for their impiety, will rapidly disappear. The Christian missionary can now be brought into contact with the most miserable, debased, and helpless of our race, and the holy and benign religion which he teaches win for itself new triumphs among the heathen.

Notwithstanding the stringent and comprehensive measures of the British legislature against Slave-Trading by British subjects, no inconsiderable number were found, both in this and in foreign countries, either directly or indirectly, engaged in it. In Brazil, the Spanish and Dutch colonies, and other portions of the globe, where Slavery prevailed, they were discovered holding, buying, and selling slaves. At home, there were joint-stock companies, whose capital was employed in mining operations, the laborers connected with which were slaves. These slaves had been purchased by agents representing these companies, who were continually supplying the wastes of mortality, or the exigencies of the companies, arising from extended operations, by new purchases. It having been considered doubtful whether the consolidated Slave-Trade Act of 1-24, reached these cases, a measure was enacted in 1843, which extended its provisions to British subjects, "wheresoever residing or being, and whether within the dominions of the British Crown, or of any foreign country." This act went into operation on the 1st day of November, 1843, since when it has been unlawful for British subjects to purchase a slave, or in any way to aid or abet the Slave-Trade in any part of the world, under the penalty of transportation, when convicted in any court within British jurisdiction.

The same act contained an important provision, relating to a species of Slavery which existed at the British settlements, on the Guld Coast, Western Africa, the "pawn system" as it was termed. In the second clause, it is enacted, "that persons holden in servitude as pledges for debt, and commonly called 'pawns,' or by whatever other name they may be called or known, shall, for the purposes of the said consolidated Slave-Trade act, and of an act passed in the third and fourth years of the reign of King William IV. (the Slavery Abolition Act,) and of this present act, be deemed and construed to be slaves, or persons intended to be dealt with as slaves." This is an important enactment. It is now unlawful for persons residing in the British settlements or elsewhere, to take persons in pledge, or rather in payment for debts, and to deal with them as slaves.

On the 4th of May, 1843, the Legislative Council at the Cape of Good Hope, issued an important minute in relation to Port Natal, indicating to emigrants the conditions on which alone they would be permitted to settle on that territory. "First: that there shall not be, in the eye of the law, any distinction or disqualification whatever founded on mere distinctions of color, origin, language, or creed; but that the protection of the law, in letter and in substance, shall be extended impartially to all alike.—Secondly: that no aggression shall be sanctioned upon the natives residing beyond the limits of the colony, under any plea whatever, by any private person or body of men, unless acting under the immediate authority and orders of the Government. Thirdly: that Slavery, in any shape or under any modification, is absolutely unlawful, as in every other part of Her Majesty's dominions." This minute was rendered necessary by the Dutch Boers having commenced a system of Slavery at Port Natal, which, if they could have had their way, would have given rise to a new branch of the Slave-Trade.

On taking possession of the Chinese island of Hong-Kong, Slavery was found to prevail there. It became necessary, therefore, to abolish it, in order to bring the institutions of the new colony into harmony with British law. For this purpose, an ordinance was passed by the Governor in council, Sir Henry Pottinger, on the 28th of February, 1844, to define the law relative to Slavery in Hong-Kong.—By this ordinance, "the laws of England prohibitory of Slavery, together with the punishments and penalties provided therein, shall be in full virtue and operation, and shall be duly enforced and inflicted in the said colony." Of course, the importation of slaves is equally forbidden, and subject to appropriate punishments. The enactment of such a law as this cannot fail to have the most salutary influence in China, and may, and we trust will, lead to important results.

There yet remained one spot within the limits of the British dominions, where Slavery existed—the island of Ceylon. It was important that Government should abolish it there also. In 1842, the great bulk of the slave population became free, by forfeiture to the Crown. The registration law had not been complied with. By this forfeiture about 37,000 slaves were put in possession of their liberty. There still remained to be emancipated in the Kandyan provinces, 379 slaves; and in reference to them, Lord Stanley, in reply to a recent communication from the Committee of the British and Foreign Anti-Slavery Society states, "that an ordinance was enacted by the Legislative Council of Ceylon, in the month of December (1844) last, and that the ordinance has been allowed, and confirmed by the Queen."

Thus has a final blow been struck at the existence of Slavery, in all its forms, whether existing in the colonies and settlements of Great Britain in the West Indies, South America, Western and Southern Africa, the Indian and Chinese Oceans, the Straits of Malacca, the coast of Siam, the vast territories of Hindostan, Scinde, the Tenasserin provinces, contiguous to Birmah, and Ceylon. In no part of the British empire can a slave be legally held—in no part of the British empire can the Slave-Trade be carried on—in no part of the world can a British subject now engage in this horrible traffic with impunity; and these glorious triumphs for humanity and for God, have been secured, not by the sword, but by moral, religious, and pacific means only. It is now the duty of British Abolitionists to watch over the victories which have been obtained, lest in any part of the British dominions their fruits be lost, or unenjoyed. To them the emancipated millions look for counsel and support, in securing the practical working of the laws which have bestowed on them the precious gift of freedom.

We must not measure the great fact of the abolition of Slavery throughout the entire British empire, merely by the good, whether present or prospective, which it has, or may confer; but by the evil and crime which it has prevented. Had Slavery remained undisturbed in the British colonies, what an amount of suffering, degradation, and death would have afflicted its victims! Driven to desperation by oppression, they might have filled the islands with conflagration and blood. Instead of beholding them a contented peasantry, increasing in numbers, and proving how worthy they are of the blessings they enjoy, we might have beheld them, in the sullenness of despair, bending under the yoke of the oppressor; or, conscious of their rights, in open revolt, subject to all the murderous atrocities of military law. If we turn to British India, who can calculate the value of the act of emancipation there? Not only does it afford a bright example to the native States, by which our territories are surrounded; but the wandering Brinjarrie, and the ruffian Thug, can no longer perpetrate their evil deeds for supplying the cities and temples with female children. The market is closed to them; the demand for kidnapped children must cease; to infringe the law will entail

them and to their children, and exult in their new and happy condition.

In this brief retrospect of the Anti-Slavery cause, we have not mentioned the names, either living or dead, of those distinguished men, who, under God, have been the chief instruments in effecting this great work. The living, with the venerable Thomas Clarkson at their head, with ripened experience, still pursue the noble object to which they have devoted themselves. Their field of operation is the world; they labor for the universal overthrow of Slavery and the Slave-Trade; and they seek not, as their reward, the praise of men. It would, however, be unjust to the memory of the departed leaders of the cause, if their names were not mentioned with honor. Death has been busy, and has taken from us the most eminent of its advocates: Granville Sharp, William Wilberforce, Andrew Thompson, James Stephen, Zachary Macaulay, Sir John Jeremie, James Cropper, William Allen, and Sir Fowell Buxton, are departed. As the benefactors of their race their works follow them, and are their best eulogy. Nor amongst women must we forget the honored names of Elizabeth Heyrick, Sophia Sturge, and Elizabeth Fry. All these gave the strength of their youth, and the vigor of riper years, to the cause of the suffering and the oppressed, and have left us an example, that we should follow their steps May the rising youth of the land catch a double portion of their spirit, and devote themselves to the completion of the great work they so nobly began!

From the Belfast Northern Whig.

ANTI-SLAVERY MEETING.—MR. DOUGLASS'S FIFTH LECTURE.

On Tuesday evening last, Mr. Douglass delivered his fifth lecture, on the subject of Slavery, in the Independent Chapel, Donegall street, at the hour of half-past seven o'clock, to a large and respectable audience. James Gibson, Esq. in the chair.

Mr. Gibson, on taking the chair, said, that the occasion on which they were then met together was one of the most interesting kind, presenting features of no common interest. He should feel that it, certainly, would be unnecessary for him to take up the time of the meeting by any lengthened observations, but he felt that he should scarcely be doing justice to his own feelings, if he did not state what his convictions were, and which, he believed, were shared by a large portion of his fellow-townsmen. They saw around them men associated in a kind of compact, or, if he might use the word, confederacy, to accomplish certain purposes, one with the other; in the effecting of which, their present condition, or their future hopes, were concerned.—They saw everywhere the movement on behalf of the slave making itself visible—(hear, hear, and cheers)—and it was an ennobling thought to reflect, that, of all the movements which were going forward, that which was connected with the present meeting might be justly considered to occupy the most permanent place in the world's history, and was calculated to confer the largest amount of benefit on mankind at large. (Hear, hear, and cheers.) It would be nothing more than a waste of time to speak of the labors of the Anti-Slavery Association—of the labors of a Sharpe or of a Wilberforce,—although they called up some of the most hallowed recollections, and presented some of the most glorious achievements. But the work was only done in part, and theirs was the duty to sweep away every trace of slavery—that foul outrage on humanity. It was a sacred cause—one that was not confined within the narrow limits of time; for it spoke the language of universal man—(cheers)—and, wherever wrong was heaped by man on his fellow-man, there would the hand of relief reach, in sympathy, to the most degraded of the human race. (Hear, hear.) It yet remained for the Anti-Slavery Society, after having prevailed on mankind to treat, with common consent, the slaveholder as the tyrant of his race, to go forward to those men who still persisted in holding slaves, and tell them that they held an unhallowed property—that they held a property which no man had a right to hold—that they were guilty, not of the original outrage which made man a slave—that most revolting of all human outrages—but that they were guilty of perpetuating the original wrong, and scenes of guilt and misery, from generation to generation. (Cheers.) But the time, he hoped was fast approaching, when the weight of public opinion would come down upon the slaveholder with such force, and such an effect, that the Christian nations of Europe—that Great Britain and Ireland—would oblige them, by their reproaches, to abandon that system, which the high and holy principle of Caristian love had not been able to induce them to forsake. (Hear, hear, and loud cheering.) He trusted they would give the people of America an opportunity of knowing how they felt on this subject—they should be bold, and faithful, and unflinching—they should go forth with the Bible in their hands, and the love of God in their hearts, and endeavor, by the utmost exertions, to do away with the horrors of that nefarious system. (Hear, hear.) Mr. Gibson, after enlarging, at some length, on the evils of Slavery, resumed his seat, loudly cheered.

Mr. Standfield, after a few introductory observations, introduced to the meeting Mr. Frederick Douglass, who was received with loud and prolonged cheering.

Mr. Douglass, in addressing the meeting, said—One of the most painful duties he had been called on to perform, in the way of his Anti-Slavery advocacy, had been that of expressing the corruption and sinful position of the American churches, in regard to Slavery. (Hear, hear.) It was, indeed, when he first commenced that advocacy, one among the only duties that he felt anything like shrinking from. It was to him a most painful undertaking; but he had always looked upon it as possessing, in a superlative degree, justice, love of humanity, and the love of God. He had not supposed they were capable of descending to the low and mean work of upholding and sustaining a system, by which three millions of people were divested of every right that belonged to humanity. (Cheers.) But, in examining into the character of the churches of America, he was led to see, that, unless the Church was exposed, unless the deeds of her Ministers were made known, and the light of truth be permitted to shine into her dark recesses, they must have forever a very sink of iniquity in the midst of the Church. (Hear, hear, and cheers.) The only way of proving her, and saving her from the deep damnation of which she was in danger, and into which she was plunging, would be, to expose her, and enlist all the energies of the good and the upright to reform her. (Cheers.) In exposing that Church, he did not place himself in the position of an enemy—let no man rank him among the enemies of the Church, or the enemies of religion, because he dared to move the masses in his favor, to tear off the pontifical robes she wore, and give freedom to the oppressed. (Cheers.) It was for her salvation he did it—it was for her purification he did it—it was for the redemption and disenthralment of his race from the chains of Slavery he did it. (Loud cheers.) He was exceedingly pleased, in the last meeting which he had held, to hear a minister, who occupied that pulpit, welcome him (Mr. Douglass) to that platform—within those walls—before those people, who listened to him—to expose the corruption and evil which prevailed in the Congregational churches of America;—it was an act which must identify that man, that minister, with the friends of truth and freedom. He displayed an openness, a magnanimity, and a willingness for self-examination, which argued innocence. Innocence, they knew, sought the light of God—it sought to be examined, searched, and tried. Truth would not hold that man guiltless, who, in the light of the nineteenth century, lent his sanction to the system of American Slavery. (Hear, hear.) He begged to be permitted to give utterance to a few words, with reference to his own person. (Applause.) Among the many means which had, unworthily, been employed to destroy the effect of those lectures which he was delivering, a foundationless and insidious assertion had been made, that he, Frederick Douglass, was not a reliable person—he might be an imposter. He only wished, in reply, to say that he was not an imposter, as had been stated; and, if those gentlemen who had said he was, could prove that he was an imposter, let them come forward and do it. He would be ready to hear and reply to their charges. He would inform them that he was not without credentials; he had letters to the most distinguished gentlemen, the most distinguished Abolitionists, in the country. He had been in Ireland for four months, and had delivered, during that time, no less, perhaps, than fifty lectures; but he had not, till he came to Belfast, been asked for his credentials—he was not asked for them in Dublin—the Abolitionists of Dublin had seen extracts from American papers respecting him, and he did not need to show them his letters of introduction. (Hear, hear.) But, what a sensible and cautious people the people of Belfast were!—(Laughter.) How very cautious and prudent they must be—how cautious, that they did not take into their fellowship such persons whose characters would not bear the strictest examination. He found that they were very cautious how they received a slave. (Hear.) The laws of the several American States were such as to deprive the master of the privilege of emancipating his slaves. He believed that justice had no fellowship with injustice, that liberty could have no love for Slavery; and, therefore, no countenance should be given to those who united with slaveholders. There was not a single State in the American Union out of which a slave could not be taken by his master, by taking him across Mason and Dixon's line. There was not, he would say, any individual who might not emancipate his slave; if any one wanted to palm another opinion respecting the matter upon them, let them tell him, that they knew better. It had been said by some, that, when the slaveholder emancipated his slave, he became responsible for his maintenance; that was not true—those gentlemen who said so ought to know better—the facts were all on the other side; for the slaveholder, when he freed his slave, had nothing more to do with him whatever. Canada was open for them; and they might depend upon it they never would become chargeable upon Brother Jonathan. (Loud cheers.) Truth did not need many arguments—they had seldom to enter into long metaphysical details to assert it. They all felt that Slavery was wrong; they felt differently, when the word slavery was mentioned, from the way in which they felt when liberty was mentioned. (Cheers.) Even among slaveholders themselves, the term freedom was musical. They loved the sound of the name of liberty. But, when it was mentioned to them in the presence of their slaves, they were stung to the very quick by it; and became, in the exercise of their barbarous cruelties, more like demons than men. (Hear, hear, and cheers.) Freedom had something sweet about it to the human heart—their very hearts leaped up at the name of freedom—(renewed cheers)—while they shrunk at the very name of slavery. They knew that the slaveholders were doing evil, and that continually. They knew that such could not be followers of the meek and lowly Jesus Christ. It was monstrous to say that they were Christian slaveholders. They might just every bit as well talk about sober drunkards. Did not the lash which was laid on his back by a Christian hand hurt him as well as that which he felt from the hand of one who made no profession of Christianity? He told them—and he uttered the words then as he had in his narrative—that, next to being a slave at all, he would regard it to be the greatest possible calamity to be the slave of a religious slaveholder. (Hear.) That he spoke of was no mere theory; he had had experience with respect to the fact. The slaveholder was a degraded being—a man stamped originally with the image of God, but which, in his person, became perverted. In him the image of God was lost. He was a fallen angel, sunk among demons. (Hear, hear, and cheers.) Men were said to be converted; but they were slaveholders, and that which they called religion was in them turned into the gall of bitterness. They were slaveholders, and women-whippers before conversion, as they called it. After conversion, backed up by their native cruelty, they were aided by the additional stimulant of religion; and their barbarities, so far from being put a stop to, were increased tenfold. (Hear, hear.) Let no man, therefore, say that it was a good thing to have religious slaveholders. (Hear, hear, and cheers.)

He would now call their attention to the doings of one or two of the churches in America. A Baptist brother had requested him to state to the meeting what the Baptist Church was doing to uphold Slavery. They were aware that the Baptist Church was congregational—that was, that each church was independent of the other—They met, however, triennially (as we understood Mr. Douglass to say) for the purpose of counselling as to the best means of spreading the Gospel among the heathen. At the meeting before the last, held in Baltimore, the Rev. Dr. Johnston, of South Carolina, presided; and what did they think were the views of this Rev. Doctor as to the duty of Christians, with regard to Slavery?—Why, at that meeting, he said, when any institution, such as Slavery, became established by law, in any country, every Christian was right in upholding it. (Cries of "Oh, Oh!") But they need not be surprised at his thus expressing himself, for he was a manstealer, the Secretary to the meeting was a manstealer, and the other officers were thieves. There was one noble-minded man, the Rev. Mr. Gallosha, on the Committee, who was a friend of abolition, one of the most eloquent of the delegates at the World's Convention, and who departed this life a few months since. That Christian man desired to see Slavery, which he denounced as a sin against God, abolished; and what was the consequence? Why, his friends on the Committee had him struck off, and that for no other offence than because he hated Slavery. He was a talented man—one of the brightest stars in connection with the Baptist congregations of America;—he was a successful minister, and was an honor to the mission, except, indeed, that he was accustomed to denounce Slavery as a sin, and the slaveholder as a sinner. The Rev. Lewis Boles said, there was a vast amount of unknown sin among their brethren in the South, for they were slaveholders. His friends did not associate with the pickpocket, with the cow-stealer, or the thief; but they did much worse—they associated with the murderer, not the murderer of the body, only, but the murderer of the soul. (Hear.) He repeated they were murderers of the soul, for they shut out from it the light of God's truth. (Hear, hear.) They would dethrone the Almighty from the hearts of the people, and compel them to worship man rather than God. (Hear, hear, hear.) Mr. Douglass then read an advertisement, offering the property of a certain Baptist Doctor of Divinity, in the South, for sale. Among the items mentioned in the advertisement were, a library of works, chiefly theological; several mules; and a number of slaves. There, said Mr. Douglass, they had man associated in the old way: a library, chiefly theological, the property of a Doctor of Divinity; several mules, and a number of slaves! (Cries of "Oh, Oh!") These things, occurring in a Christian country, should make people hang their heads, and weep over such a man as this Doctor of Divinity; yet, that man was reckoned among the pious of the earth, and would have been received by the Baptists of Belfast, a few years ago, as a good Christian minister. He would not be so received now, he (Mr. Douglass) would venture to say.—(Cries of "No, no.") But that was not all, for there they had them setting aside the marriage state, by separating the husband from the wife, and selling them to different masters. There they had them entering into the trade of raising slaves, as the people of this country would cattle for the Smithfield market; and they had ministers of the Gospel, to , who could tear the husband from the wife, and send him away to the most distant market to dispose of him,—and these men wished their slaves, who were placed in such a position, to marry again. One of these ministers (as we understood Mr. Douglass to say) sent a query to a brother minister, as to whether a man and his wife, separated as he (Mr. Douglass) had described, ought to marry again? and the answer given was, that when they were so separated, in the sight of God, they should be viewed as if they were dead, and by their marrying again, they would be saved from many temptations. (Cries of "Oh, oh!") There they had the Baptists of America sanctioning a wholesale system of adultery and concubinage, and yet calling themselves Christians! He would not proceed further with the Baptist Church. The Rev. Dr. Sharpe, who was over here a few months ago, entertained similar views, with regard to Slavery, to those entertained by Dr. Chalmers, and other eminent men of the Free Church of Scotland: in his opinion, it was an evil that should be abolished; but its existence should not prevent persons or churches from holding Christian communion with each other. (Hear.) He knew he got not a little of the money which supported him from the slaveholders, and, therefore, he says, "Ministers are like other people, they feel they must live." (Laughter.) George Bradburn, of America, speaking with a minister on the subject of Slavery, in connection with his Church, urged him to repudiate those who had anything to do with it. "You forget," said the minister, "that we are dependent upon our congregations for support; and we must live." "I deny the premises," said George, "I deny that any man should live, unless he live honestly." (Hear, and cheers.) The Ministers of the American churches felt that they must live; they never made a greater mistake, than to say they must live by such means as those by which they did live. What made it necessary that they should live by the blood of their fellow-man; for, was not the food they eat, were not the watches in their pockets, and the coats on their backs bought with the price of blood? (Hear, hear.) They considered, that if the slaveholders gave up their slaves, they would not be paid their salaries.—He (Mr. Douglass) did not believe that would be the case—(hear, hear, hear)—for he knew that the ministers were better paid where there were no slaves—where freemen were the paymasters. (Hear.) But he wanted to say a few words with regard to the Congregational denomination, or Independents, as they were called here.—They were mostly to be found in the Northern States. But the way in which they were implicated in the crime of Slavery was the same as that in which the Free Church of Scotland was implicated. A large number in the New England States had taken a good stand as to Slavery; but the leading ministers and the leading papers all took the side of Slavery. And was it not a singular fact, that the farther they went up, the higher grades of ecclesiastical officers were almost invariably to be found the most ardent defenders of the slaveholder; while the brethren that were below them, were on the side of humanity and Christianity? It was so, even in the days of our Saviour. They read of a man that fell among thieves, and was wounded, and left on the road-side, half dead; that a Priest, high in ecclesiastical distinction was journeying along the road where the man was lying; and that he passed by without noticing him; that a Levite came up after, who adopted a middle course. He went and looked on the wounded man,—and no doubt there was a struggle in his breast between humanity and office; the latter, however, prevailed, and he followed the footsteps of his illustrious predecessor,—and he [Mr. Douglass] was sorry it turned out that he was willing to follow the Priest, rather than to interfere in the cause of humanity. But they read of another who was journeying the same way, not of the school of the Priesthood, but rather a worshipper in what they believed in a wrong place—a Samaritan; and, when he heard the groans of the poor man, he had compassion upon him, bound up his wounds, pouring in oil and wine, set him on his own beast, and took him to an inn; gave the host two pence, and told him to take care of him, and that whatever he spent more, when he returned he would repay him. So it was even in Belfast; the people were on the side of the slave,—there would be no difficulty in getting from them an expression of their feelings in favor of the slave,—[hear]—it was only in the higher or upper classes—the class "Civis"—[alluding to a writer in *The Banner*.] that such a difficulty would arise. The leading Doctors of Divinity in America, and the Professors in the Colleges, were in favor of Slavery. There was Professor Stewart, of the Andover Seminary, one of the first Biblical schools in New England—that gentleman had committed to him the instruction of the ministers of a large portion of the Congregational denominations, and he was an advocate for Slavery. The Rev. Dr. Fisk, who some time ago, was welcomed by the Methodist Church, in Dublin, though they had shut him [Mr. Douglass] out,—this Doctor Fisk became uneasy, when he heard it said that Slavery was a sin, and, not willing to commit himself on the question, wished to have the opinion of Doctor Stewart on the subject. This man, who would have said that sheep-stealing was a sin, and would have decided so at once, had to consult a learned Doctor as to whether man-stealing was a sin—[hear, hear]—but, then, they knew that it was necessary that he should live, and he could not do so, independent of his congregation. [Laughter.] Doctor Stewart sent him a reply, in which he referred to the case of Onesimus, whom he stated Paul had sent back to Philemon for life. He [Mr. Douglass] would be glad to know where Dr. Stewart learned that Onesimus was sent back into Slavery for life; was it, he would ask, from the law? If it was, he [Mr. Douglass] would tell him, that Jewish slavery was not for life; there was no such thing known among the Jews as slavery for life, except it was desired on the part of the servant himself. What did the Apostle say himself? He said, he sent back Onesimus greater than a servant; and told Philemon to receive him as he would receive him, Paul; not as a slave, who could be sold in the market, but as a brother beloved. After alluding to the case of a Mr. Jonathan Walker, and a Mr. Torrey, who were branded and cast into prison, for aiding some slaves to escape; and to the case of John L. Brown, who was sentenced to be executed for a similar offence against American law, but which sentence the voice of Great Britain prevented from being carried into effect, he observed, with regard to Brown it was said, there stood Brown, and there stood the law; and did not Brown know that he was violating the law? He [Mr. Douglass] would answer that Daniel knew he was breaking the law, when he would not worship as he was desired—[hear, hear]—and so did Shadrach, Meshach, and Abednego, when they refused to worship the golden image which the King had set up. He was sometimes led to think, that if some of the clergymen of the present day had been their advisers, they would have advised them to bow down, but not to worship the image; they would have told them that they had to live, that they should be very cautious, being the only ministers among the heathen; that if they lost their lives there would be no Minister of the Lord among them, and that then they would be left in the dark, to grope their own way. [Hear.] Such was the kind of wisdom they saw displayed by the Free Church of Scotland; but God was confounding the wisdom of the crafty, he was exposing the sophism of the worldly. He hoped the unanimous cry of the people of Belfast, to the Free Church of Scotland, and all the other churches, would be, "Have no communion with the American slaveholders;" and that the next thing the Free Church should do would be to send back the blood-stained money which they had received. That was the only safe course. They should tell the Americans that they saw the slave at their feet, they saw him dying, and divested of every religious opportunity; and that, therefore, they could not fellowship with them; that they would gladly do so, but that the blood of the slaves forbade them to do so. If they would do this, they would give Slavery a blow that it would stagger under, among a large class of religionists in America. Mr. Douglass then resumed his seat, loudly cheered.

After a few observations from Mr. Gibson and Mr. Standfield,

Mr. Kier observed, that he was the person who had requested Mr. Douglass to state what connection the Baptist churches of America had with Slavery. Mr. Kier then read a remonstrance, on the subject, from the Baptists of Belfast, to their brethren in America.

Mr. Rose read a like document from the Independents of Belfast to their brethren in America; after which,

The Rev. Isaac Nelson read a reply from the Belfast Anti Slavery Committee, to a letter which appeared in a contemporary, signed "Civis."

The thanks of the meeting were then moved to Mr. Standfield and Lieutenant Calder, the Secretaries of the Belfast Anti-Slavery Society, for their active exertions in the good cause.

Mr. Gibson then left the Chair; when, the Apostolic benediction having been pronounced by Dr. Paul,

The meeting separated.

From the Baltimore Saturday Visiter—Extra.

TO THE LOVERS OF TRUTH AND FREEDOM.

A crisis has arrived in my public life—one of little moment to the community at large, some at first blush, may infer, yet really of incalculable importance to every citizen, when viewed with reference to that department of human agency, in which I have been long an arduous and sincere, however obscure, laborer. The "*Liberty of the Press*" has been threatened in my person—and that to subserve the interests of the few as opposed to the many, and to bolster an institution which is entailing naught but ruin upon even those who absurdly claim for it exemption from that examination to which all other systems are allowed to be subjected.

Some of you have observed that an effort has been made by a Representative of one of the largest slaveholding counties of this State in the General Assembly thereof, now in session, to convict me of violating a law which I have *not* violated in any sense whatever—and that by a process as extraordinary as unrighteous, the which will be indicated by the following extracts from the official reports of the proceedings of the House of Delegates:

Extract from the Journal for January 21st, 1846, pages 122 and 123.

"On motion of Mr. Clagett,

Ordered, That the doorkeeper be required to prevent people of color from sitting in the gallery of this House.

Mr. Clagett submitted the following preamble and resolutions:

Whereas, By the act of Assembly passed in 1835, chapter 325, it is made unlawful for any person knowingly to circulate, or in any way knowingly assist in circulating, among the inhabitants thereof, any pictorial representation, or any written pamphlet, handbill, or other paper, printed or written, of an inflammatory character, having a tendency to create discontent among, and stir up to insurrection, the people of color of this State, and that every person who shall be duly convicted of this offence shall be guilty of a felony, and shall be sentenced to undergo a confinement in the Penitentiary of this State.

And, whereas, in the opinion of this House, the Saturday Visiter, a newspaper printed and published in the city of Baltimore, by J. E. Snodgrass, is an incendiary paper, and calculated to create discontent, and stir up insurrection among the people of color of this State; therefore,

Resolved, That His Excellency, the Governor, be respectfully requested to institute such legal proceedings against the said J. E. Snodgrass, as in his judgment, SHALL SEEM BEST TO CONVICT HIM of a violation of the said act of 1835, and to abate said newspaper, called the Saturday Visiter, as a public nuisance.

Resolved, That a copy of this preamble and resolution be presented to the Governor."

Extract from Journal for January 23d, 1846, page 142

The preamble and resolutions submitted by Mr. Clagett, on the 21st instant, in relation to certain incendiary publications in a newspaper called the Saturday Visiter, edited by J. E. Snodgrass, in the city of Baltimore, was taken up for consideration:

Mr. Stephenson moved to lay said preamble and resolutions on the table.

Determined in the negative.

The question then recurred upon assenting to the preamble and resolutions.

Mr. Bowie offered as a substitute for said preamble and resolutions the following:

Resolved by the General Assembly of Maryland, That the Attorney General of the State of Maryland, be and he is hereby authorized and requested, if in his judgment, J. E. Snodgrass, the editor of a newspaper called the Saturday Evening Visiter, or other editor of any newspaper in the State of Maryland, or any other person had violated any of the provisions of the act of 1835, chapter 325, to call the attention of the judicial tribunals of the State to the subject, and to institute such proceedings as may be necessary to bring said offenders to trial and punishment.

Which was read.

Mr. Clagett (with the permission of the House) accepted said substitute.

The question then recurred on assenting to the resolution.

Mr. Maffit called for the previous question, which being demanded by a majority of the members present, the said previous question was put, that is,

"Shall the main question be now put?" and it was

Resolved in the affirmative.

The question was then put,

"Will the House assent to the resolution?"

Resolved in the affirmative, and the resolution sent to the Senate."

As soon as I found leisure, I penned and despatched the following memorial to the Legislature. I learn from the daily papers, that it was presented to the House of Representatives, by a delegate from this city, and referred to the Senate, it having arrived too late for the action of the House, which was cut short by the "previous question"—so generally the resort of those who dread the truth. I publish it to show that I do *not* dread investigation, as the reports of the daily papers make it appear, but, to the contrary, that I am anxious for it, having nothing whatever to fear.

To the Honorable, the General Assembly of Maryland.

Your memorialist, a citizen of Maryland, has observed, not without surprise, among the officially reported proceedings of your Honorable body, certain resolutions requesting the Governor of this State, to order a process designed to deprive the undersigned of both his property and liberty, as well as to strike down, in his humble person, that "Liberty of speech and of the Press," so wisely guaranteed to every citizen of Maryland, and which it ought to be the pride of the Representatives of the people to protect. Your memorialist thinks he fully comprehends both the letter and the spirit of the law of 1835, chapter 325, which, it is alleged, he has violated, and he conceives that he has *not* violated the same in the slightest respect—having, indeed, no disposition to do so. This he holds himself ready to show by an exhibition of the files of the "Saturday Visiter," published since he has been connected therewith. He, therefore, respectfully asks of your Honorable body, that he may be permitted to be present during the further consideration of the proposition referred to with the privilege of being heard upon the charge so gravely preferred. Presuming that the members of your body, whom one of the resolutions referred to, declares to be of the opinion that your memorialist is guilty of said charge, are desirous to have all the facts before them, he is encouraged to make this request. If it shall on first view appear to be one of too unusual a character to receive a favorable response, your memorialist begs your Honorable body to consider that the step which has given rise to such a wish on his part, is of a character equally extraordinary.

Hoping that your Honorable body may ever be guided by the highest wisdom, in all your acts, and that all you do may tend to the well-being of your constituents and your memorialist's fellow-citizens, whose welfare the undersigned is conscious of ever having in view in his public course, he will, as in duty bound, ever pray, &c.

J. E. SNODGRASS.

Office of the "Saturday Visiter," }
Baltimore, Jan. 23d, 1846. }

The papers of this city and State, give various reports of the mode and temper of this surprising step on the part of our Legislators—the longest and fullest having appeared in the *Argus* of this city, (a Democratic paper,) a couple of extracts from whose report will be found below. Conceiving myself grievously wronged thereby, I addressed the editor of said paper the following article, and requested an insertion of it, expressing myself at the same time, willing to pay for its insertion, if the peculiar circumstances of the case did not, in their view, entitle me to a hearing free of cost. To my surprise, it was returned to me with a refusal to publish anything on the subject to which it necessarily related! Thus shut out from the columns of the paper which has suffered such glaring injustice done me, and not deeming it expedient to delay until the issue of the next number of the "Visiter," I am driven to the trouble and expense of this "extra," which I shall send, in the most respectful spirit, to all the members of both houses of our Legislature, to all the papers of Maryland, and my own exchanges everywhere, together with such other journals as may be known to me, hoping that justice may be done me by at least my editorial brethren, who are as immediately and as deeply interested as myself in the issue thus made between despotism and liberty:

THE TRUE POSITION OF THE EDITOR OF THE VISITER.

To the Editor of the Daily Argus:

"Audi alteram partem."

There is a familiar saying which indicates that "there are two sides to every story," and the plain English of the motto quoted above, but gives a voice to that sentiment of justice which proclaims the necessity of "hearing both sides"—a sentiment which is the very basis of all jurisprudence worthy of the name, and which may be safely trusted in the true man, whether in his capacity of a juror, or the reader of a public journal.

In the last issue of your paper, I find what purports to be a faithful report of the remarks made by Mr. Clagett, in the lower house of our Legislature, on Friday, for the purpose of inducing that body to forget their duties as Legislators, and become *jurors*—law-administrators, instead of law-makers—a "Grand Inquest," as Mr. Clagett expresses it, before which an humble citizen was to be "convicted" without the form of a trial, of a charge involving his personal liberty, and rendering him liable to confinement in a State's Prison, there to become the associate of thieves and murderers!

Of course I have no means of knowing whether this report is correct—indeed, I hope, for the credit of the Legislature, and our beloved State at large, it may turn out to be otherwise, by reason of that difficulty so often experienced by reporters writing amid excitement and confusion such as prevailed at the time referred to. But, whether correct or not, the gross and shameful injustice and wrong done me thereby, will not be lessened—and not being able to bring myself to believe that you would suffer your columns to be so occupied, without a willingness to grant their use to the aggrieved, I am induced to ask you to insert this article in this afternoon's edition of the *Argus*.

I cannot stop to comment upon the Billingsgatish epithets applied to the "Saturday Visiter" by Mr. Clagett, as reported—such as "vile," "contemptible," "incendiary," &c.; nor shall I stop to criticise the temper and tone of the assault thus made in a respectable legislative body; but the monstrous statements put forth as "facts," I cannot suffer to pass without a denial as emphatic as their assertion. But, before I come to these, permit me to say that scarcely a single allusion to the contents of my paper, is fairly made. I am represented, in a number of places, as uttering sentiments which cannot be found in the entire files of the "Visiter," and which could only have originated in the heated imagination of a madman or a simpleton.

In other places, language used by my correspondents, or quoted from other journals, is attributed to me, while perversions and misrepresentations are piled up with a facility possible only to some adept in unscrupulous criticism, and demoniacal detraction. Thus, language used by an intelligent correspondent from the Eastern shore of Maryland, wherein he appeals to the ladies of Baltimore, to exert their influence for the suppression of that most horrific of systems, the domestic slave-trade, it is not only referred to as if *editorial* matter, but represented as calling for the "abolition of Slavery, by discountenancing slave-*holders*." Then, again, a simple mention of the call of the recent slaveholders' meeting at Centreville, as an item of news, is spoken of as a "denunciation." But the climax of unscrupulousness is reached in the following paragraph:

"Mr. C. referred to the editor's having published Cassius M. Clay's address at New-York; and read some extracts from it, in which it is said, in reference to the colored population, that, 'that Government which cuts off any portion of their natural rights, ought to perish.' And goes on to designate the fruits arising from slave labor, as 'produced through human suffering and blood.' These incendiary sentiments, said Mr. C. have been *echoed by the editor of the Visiter. Who also asserts*, that the aggressor of one human right, will not hesitate to encroach on others; and then argues, if a man be surrounded by robbers and thieves—meaning the position of the slaveholder and his slaves—which should he use, his tongue or his sword? And he answers, most emphatically, *the latter!* Could any gentleman misunderstand the daring attempt to array the slave against his master?"

Read Mr. Clay's speech as published in the "Saturday Visiter," and you will find that I am made to father language, which is a most unfair perversion of what the orator did say, and thus to seem to sanction doctrines directly opposed to my real sentiments, with respect to the law of force, as opposed to the law of love—a great subject on which, thank God, my mental vision has been fully opened. There need never be any fear of my "arraying the slave against his master," however anxious I may be, to the contrary, to "array" the sympathies of the master in favor of his slave—in other words, to bring about the emancipation of Slavery in Maryland by lawful, as well as peaceable means, and with results that shall convince even "these mine accusers," that I have been the best friend of both master and slave, and that the adoption of such views as I have been wont to promulge on all suitable occasions, both in the *Visiter*, and in my private intercourse with my fellow-citizens, will be the surest guarantee of the glorious redemption of Maryland from the thraldom of an institution which has been long her ever-present curse—hanging like an incubus upon the prosperity of the State, and utterly crushing her every hope of future progress!

But let us read once more from this report of the speech of Mr. Clagett, as it appears in your paper:

"Mr. C. while in Massachusetts, some time since, attended an abolition meeting, and heard it boldly announced that the cause was spreading, and as an evidence, the speaker congratulated his friends *that they had established a press in Baltimore, edited by Dr. J. E. Snodgrass*, and that it was but the commencement of a grand scheme, which would ultimately convulse the whole South. He had also understood that the editor was a *bosom friend of Torrey's*, who is now paying the penalty of his reckless folly in the Maryland penitentiary."

I need only to say to those who know me, and therefore need only my word, that both the specifications made in this paragraph, are absolutely and unequivocally *false*. I do not believe Mr. Clagett himself credited them, if indeed he ever heard them, but that he lugged them into the debate for the malignant purpose of embarrassing the question against me!

If he is not hereafter held by me, legally responsible for his vilely slanderous assertions, it will be because he is screened by that Constitution under whose provisions he, with such questionable fitness, holds a seat in the Legislature of a civilized State. All the money I have ever received from Abolitionists, has been for subscriptions to my paper, and, as shrewdly hinted by Mr. Hook, they will not be likely to be decreased in number by this daring attempt to strike down, in my humble person, that "Liberty of the Press," which the 38th article of our Bill of Rights declares should be held "INVIOLABLE" that liberty of the Press which none but tyrants fear, and which, not unfrequently, is the only protection which the masses of the people can have against the mandate of irresponsible tyranny, or the hand of cruel oppression which is stretched forth in such various forms.

As to the story about my having written a "harsh, vile, and vulgar" letter to a clergyman—it is equally false. My *clerk* informs me that he did address a certain Reverend "delinquent" at Annapolis, a becomingly expressive letter, informing him of what was literally true—that his name had been placed on the list of "Delinquents," for the purpose of being published in a supplement to the "Visiter," in the course of preparation, if he did not forward pay for the papers he had used, as specially became a minister of the Gospel. I claim of Mr. Clagett the fulfilment of his threat to publish that letter. If in his possession, it can be of no further use to him, since it has probably served the purpose of the "distinguished member," who doubtless dragged this extraneous private affair into the House, for "tragic effect."

One word more, and I shall close the present consideration of this subject, intending to resume it in my own paper, where I can treat it, if needful, more at length, and with more freedom of utterance—it is this: Whatever issue may await me, I shall hold myself fully prepared to meet it. Not aware that I have violated any law of Maryland, and conscious of the rectitude of my public course, I cannot consent to be either bullied from the path of duty by the denunciations of men utterly incapable of appreciating the motives or deeds of less selfish men, or deprived of my rights, contrary to the guarantees of the Constitution under which I live. "The Liberty of Speech and of the Press," shall ever find in me the sincerest of defenders, while tyranny in all its forms may ever expect to encounter the most unyielding opposition. These sentiments, I beg the reader to believe, are uttered with the calm determination of a settled purpose never to give over while the momentous issue between virtue and vice, truth and falsehood, freedom and Slavery, are calling so urgently for the best exertions of all earth's true-hearted sons.

J. E. SNODGRASS.

Office of the "Saturday Visiter," }
Baltimore, Jan. 26th, 1846. }

C. M. CLAY IN REPLY TO THE COURIER AND ENQUIRER.

PHILADELPHIA, January 18th, 1846.

To the Editor of the Tribune: I have just seen your paper, vindicating me from the wanton assaults of the Courier and Enquirer. I have from time to time borne in silence the denunciations of that press, because we were acting under the same party organization; and every man is bound to some extent to sacrifice private resentment to the public good. I had also too much confidence in my own position to deem it necessary to defend myself against one, who is well known to be void of fixed principles of moral and political action.

But then I beg impartial men to remember that a falsehood, oft repeated, may pass for truth, and too long sufferance of injury invite to its criminal perpetration.

The Courier & Enquirer then, in the short extract which I have seen, misrepresents me as *inviting* attack by arming my office. It was indeed armed, but no one entering the building could see it, and the public knew nothing of it. I am also misrepresented as courting assault by defiance. The newspapers of Lexington show that I was threatened with mob violence long before a single number of the True American was issued. Surely, some allowance must be made for a consequent spirit of resistance, when all the force of enemies, South and North, was directed against me personally and not against my vindication of principles.

I am injured in the insinuation, that I changed my tone toward the mob as the danger to life increased. I issued six hand-bills, three to the *Thirty Conspirators*, and three to the People; those addressed to the thirty were as denunciatory at last as at first; those addressed to the people were as pacific at last as at first, and no *more so*. The very last address before the action of the mob contained these words: "*My constitutional rights I shall never abandon!*" Worn down as I was on Friday, the day on which the *thirty* threatened my life, I was yet ready to defend myself and office.

It is true that on Monday, overcome by a month's typhoid fever, and four days' excitement, I was not able to defend myself; and I appealed to the laws of my country and the magnanimity of my foes; still, with an unconquerable spirit, preferring death to a relinquishment of my birthright! Is the Courier and Enquirer a son of America, that he vaunts himself that the Republic slumbers, when her defenders are borne down in the battle? and is he a man that he is elated when the banner of his country, "Freedom of the Press and of Speech," is trailed in the dust, and constitutional liberty is no more?

It is not true that I "*recognized*" the *mob* as a constitutional meeting. By our laws the people have a right peaceably to meet together and consult about the public good. The meeting on Monday, when I "recognized" it, was a constitutional meeting; and I treated it with respect, but when it degenerated into a mob, and violated the laws of my country, on my own soil, I denounced it in the same terms that I did the infamous thirty.

It is utterly untrue that I yielded up the keys of my office to the mob, and thus saved "life and types." I neither gave up the keys of my office, nor saved my types. The city authorities took possession of my office, under the direction of Judge Trotter, to which I submitted: from the Mayor, James Logue, the mob took the keys, and the types I have not since seen.

A just public will thus see that I am calumniated by the Courier and Enquirer; and to them I confidently appeal against this war upon my personal character instead of a calm refutation of my premises. In this attempt to elevate my country to a higher civilization and a purer Christianity, it seems hardly just to hold me to a faultless standard, even if it could be proven that a more pacific tone or entire non-resistance would have caused a different result, which I utterly deny. Surely it belongs not to those, to whom the fruits of victory would accrue, to denounce the man who struggled faithfully if not wisely for its achievement.

It cannot be disguised that the Courier and Enquirer represents a clique who, under pretence of friendship to the South, play the sycophant in order to acquire political power, or, like the fabled vampire, breathe upon us with honeyed breath, that they may feed upon the life-blood of our unhapy country. Every high-minded, intelligent Southron will rightly estimate them; whilst the North will mark those traitors to Freedom who sell their liberties for gold.

The movement in favor of Constitutional Liberty is now too far advanced to be stayed by a hundred thousand such as the Courier and Enquirer. That press has indeed hung as a stone about our necks, whenever we would attempt to reach the hearts of the people, by being true to them, to ourselves, and to our common country. But the time has come when we must separate into two great parties: one for Liberty, the other for Slavery—slavery of the blacks and *of the whites also*. In this contest it is easy to place the Courier & Enquirer; and it must soon cease to affect to lead men, who are by birthright to prefer death to dishonor.

Your ob't. serv't.

C. M. CLAY.

LETTER FROM C. M. CLAY.

BARNUM'S HOTEL, }
BALTIMORE, January 26, 1846. }

To the Editor of the Saturday Visiter:

DEAR SIR:—Finding in your paper a report of my speech from the New-York press, which, being the hurried report of a daily sheet, must be necessarily incorrect, I take the liberty of making a short statement of my views of the constitutional question of Slavery, as I am more anxious to be

touching the action of the A. B. C. F. M. was brought up, and Mr. Pillsbury detained the audience in delighted attention, as he exposed the folly and wickedness of that great Board, until nearly 11 o'clock, when the society adjourned.

It should not be forgotten that the services of the evening were diversified by the performance of a grand Ode to Liberty, on the organ, by Mr. Townley, the organist of the Temple, composed by him, and dedicated to the Hon. Seth Sprague, which was received with long and loud applause.

On the whole we do not think that a more satisfactory and encouraging meeting was ever held in Massachusetts, or the country. It afforded new proof that all the attempts of those who, in times past, have sought to alienate the confidence and affection of the Abolitionists from one another, had signally failed. They met in larger numbers, and in a more resolute spirit than ever before, and gave unimpeachable testimony to their faith in their organization, and to their determination to make it more efficient than ever before for the overthrow of Slavery. We believe that all went up from the meeting, to their homes, with their hearts encouraged, and their hands strengthened for the work that is before them.—And we feel sure that from this meeting a strong and healthful agitation will go forth, which will extend beyond the limits of Massachusetts, and be felt to the farthest extremity of the country.—Q.

The Attack on Dr. Snodgrass.

In another column of this week's paper will be found an extra of the Baltimore Visiter, in which Dr. Snodgrass gives an account of the recent attack on the freedom of the Press in Maryland. Following it is a letter from C. M. Clay, in which, it will be observed, he regrets that the publication of his speech should have brought his brother editor into difficulty. In a number of the Visiter published since the extra, the Doctor alleges that Mr. Clay's speech was made merely the pretext for an attack on him, which had some time since been determined upon. Thus far the attack has only done him good, as a number of names have been added to his subscription list since it commenced. The article containing these facts, closes with the following manly announcement of his future course:

As to the matter of the free colored people—it is in our denunciations of their oppressors that lies our worst transgression in the eyes of our and their enemies: and it was hoped, by deterring us from the path of duty to remove the chief barrier to their utter annihilation. But the stratagem will utterly fail. While we shall continue ever to give them the best of advice, and to assist them in their glorious efforts for self-elevation, we pledge ourself to be less than ever sparing of the monstrous cruelty of their law-mongering oppressors! We shall claim to be, meanwhile, the truest of friends to their unshackled brethren, for whose ultimate freedom, by some process at once lawful and peaceable, as well as just to their masters, we are, more firmly than ever, resolved, in the language of a true-hearted son of song,

"To learn to labor, and to wait,"

leaving the verdict, if it may be needful, to posterity, and the result to God.

P. S. Too late for insertion this week, we received a full and authentic report of the exciting debate on our case, in the House of Delegates. We shall lay it before our readers in our next issue, with such further notice as it may seem to require.

Massachusetts Meeting.

In another column will be found an interesting account of this meeting by Mr. Quincy. I regret that the official report giving a more minute detail of the meeting, and containing the resolutions passed, &c. was not received in season for this week's paper. In a private letter, Mrs. Chapman says, in relation to the meeting:

"The anniversary of the Massachusetts Anti-Slavery Society was a noble meeting. We never had so perfect a one. No new-organization—no dishonesty, calling itself no-organization—no third party—no colonization—no clerical opposition—no hypocrites, (to speak of,) troubling the true abolitionists with their *make-believe*, and causing the necessity of that instant exposure and condemnation which the thoughtless, curious by-stander, dropped in for amusement, is so apt to take for what the unmasked hypocrite tells him it is—"quarrelling among ourselves." Upwards of $1,800 were raised to sustain lecturing agencies for the present moment, and an Anti-Slavery mission was set on foot to Haiti. The great abuse of the common-school system was exposed. The speeches made on the resolution No. 3, would have aroused the Hon. Horace Mann from his pro-slavery apathy. I never knew the friends so eloquent. Never did their words carry so much conviction to the hearts of the people. The deadly opposition that has hitherto hemmed nearest round the cause, was exorcised, and there was no hindering influence in the meeting between the Abolitionists and the advocates of Slavery. The unblushing impudence—the base hypocrisy that comes into our meetings to break them up, inhumanly availing itself of even the ravings of the incurably insane to make confusion with, and striving to the last hour to hinder with pro-slavery malignity the raising of funds, and the expression of the sentiments of the Society, has fled. Freedom has overcome it.

"The community here is awake; no man feels safe any longer in half-measures. *They have no cause*, (it is now beginning to be seen,) for rallying or resistance against the impending national destruction, who stand on any other ground than that occupied by the AMERICAN ANTI-SLAVERY SOCIETY."

Counter Annexation.

The Montreal Herald contains the proceedings of a meeting which was held on the 16th instant, and attended by more than two thousand persons. Whether it was a burlesque upon the proceedings of the United States does not appear, but at any rate it is not without deep meaning. It is not likely that the Northern States will ever be annexed to Canada, as a colony of Great Britain, but it is not at all unlikely, that Canada, and the Northern States of the Union may, at no very distant day, form an independent Northern Confederacy, which shall be a Republic indeed. The following is a report of the meeting in Montreal:

Honorable James Fraser was called to the chair, and Captain Malden requested to perform the duties of Secretary.

The Hon. Chairman, after a few preliminary observations regarding the object of the meeting as previously conveyed by the notice, called upon those gentlemen who were prepared with motions relating thereto, to enter the business of the evening, when the following resolutions were adopted without a single dissenting voice in the vast assemblage:

1st. Moved by John Wilson, Esq. seconded by Arthur Buckly, Esq.

"That judging from recent events in the neighboring republic, it is not improbable that a Disunion of the American States is not far distant; and as this meeting doubts not that those favorable to true liberty, both civil and religious, would gladly avail themselves of an opportunity of dissolving a connection with men of habits and feelings diametrically opposed to their own, that the approaching rupture affords a favorable occasion of securing them an alliance with our peaceful colony."

2d. Moved by Archibald Home, Esq. seconded by Edmond Drenon, Esq.

"That, impressed with this conviction, it becomes our imperative duty to hold out the right hand of fellowship to our brethren in the Northern States, and to assure them of our ardent desire to co-operate with them in effecting a connection with an empire where the advantages of liberty, restrained within due limits, are fully enjoyed, and yet where the law is neither trampled under foot, nor made subservient to the *vox populi*."

3d. Moved by James Curlew, Esq. seconded by Wm. Davidson, Esq.

"That a correspondence be opened, through the Constitutional Committee, with such States as, from their geographical position, and the tone of political feeling generally evinced by them, would be likely to appreciate such a change."

4th. Moved by Stephen Hall, Esq. seconded by Bosse M'Cracken, Esq. who addressed the meeting at considerable length, pointing out the many advantages, both in a commercial and political point of view, to be derived by such a step, as well to the Canadas as to the States, which would be thereby annexed to the British Empire,

"That, in the opinion of this meeting, the boundary between the British possessions and the American States, best calculated to establish and maintain permanent peace on this continent, would be a line commencing at the Atlantic, with the city of New-York, extending along the Southern boundary of the State of New-York to its junction with the Northern boundary of the State of Pennsylvania, continuing the same along the Northern boundary of the States of Ohio, Illinois, and Missouri, and thence following the 43d parallel of latitude to the Pacific Ocean."

Pegasus in Harness.

Carey & Hart, of Philadelphia, have recently published an edition of Longfellow's Poetical Works, in which all his Anti-Slavery poems are omitted. The publishers have been blamed for this, but it seems the baseness is not wholly theirs. We learn from the Philadelphia American Citizen, that Mr. Longfellow was consenting to it. Carey & Hart make no pretensions to being Abolitionists. Their object in printing books is to make money, not to promulgate truth. They pretend to no principle, and probably have none, about the matter, and would as readily print lies as truths, provided they could make money by it, and not lose their respectability. It is all in the way of trade, and that way generally has just so much to do with principle as pays a good profit, and no more. Not, however, that the course of Messrs. Carey & Hart, in the present case, is not a very contemptible one,—for no man with a spark of manliness in him, would submit, for the sake of "filthy lucre," to such a censorship as the slave-power exercises over the press of this country,—but it sinks out of sight when compared with that of the poet. His mission, it has been supposed, was somewhat higher than that of the publisher's. A higher God than Mammon has been given him. Mr. Longfellow has received no small praise for his Anti-Slavery poems, and probably the warmest admiration bestowed upon him has been rendered rather to his love of truth, than to his poetic genius. He parted with the brightest leaves of his wreath, when he consented to the proposal of his publishers to suit his wares to the market.

Acclimated.

Park Benjamin, late editor of the "New World," has established a paper at Baltimore, under the title of the "Western Continent." He predicts that in three years his subscription list will amount to twenty thousand. Here is his reason:

"Near us lies the rich and fertile South, from whose myriads many shall be gathered into our literary fold. And why? *Because this paper shall be the faithful friend of their interests, the unwavering advocate of their rights.*"

To what "*interests*" he means to be the "faithful friend," and of what "*rights*" the unwavering advocate, we may guess from a sentence which follows:

"We are not believers in the dogma of the Abolitionists, that the slave States, as they call us, constitute a Nazareth, out of which no good can come."

There is nothing like the faculty of conforming oneself to new circumstances. I remember hearing of the editor of a literary paper, existing not long since in this city, who said to a friend—our readers will pardon the oath—"Morality is getting fashionable, and pays well now; d—n it, H——, give us some good moral article!" Did Park Benjamin ever hear the story?

War.

We refer our readers to the important news from Mexico in another column. The party now in power has become so through the hostility of the Mexican people to the United States. War may not be inevitable, but it seems now to be an event almost universally expected. We do not yet see the beginning of the end of the Texas villainy.

Congress.

Both the Senate and House are engaged in debate on giving notice to Great Britain that the joint occupation of Oregon is terminated. The Committee on Naval Affairs have introduced a bill for an appropriation of six millions of dollars for additional war-vessels, &c. Mr. Benton has made a speech against it.

To Correspondents.

J. Clarke, of Hampton, Ct. is informed that the document which he found in his paper, was put there accidentally by the person who mailed the paper. The letter he says he forwarded, with $2 enclosed, has not been received.

The letter of Wm. Stewart, Mansfield, Ohio, enclosing $1, has never reached us.

☞ Will the Pittsburgh Spirit of Liberty tell us where a short article, entitled "Southern Free Trade," which appeared in a recent number of that paper, came from? Does the (Cortland Village) True American mean to answer the question relative to the "Fugitive's Story," which we asked it two or three weeks ago? Does the Granite Freeman recollect where an item which it published with a few remarks, on a runaway slave, came from?

Correspondents will pardon the omission of such of their communications as we have on hand. The extracts from foreign papers have excluded them for this week.

Errata.—Our readers will please bear in mind that of all the following list of errata, the sin of but one only can be laid at our door. Having thus freed ourselves from any imputation of unpardonable blundering that may be brought against us, we may congratulate our readers on the possession now—if they will correct them—of the only correct copies of the latest works of the *Anti-Slavery Poet*—the highest praise we can give him—James Russell Lowell. The corrections are his own.

In the "Verses Suggested by the Present Crisis."

1st. In the first verse of the second stanza, for
"*Shouts* the instantaneous throe,"
read "*Shoots*," &c. &c.

2d. In the last verse of the third stanza,
for "delving in the *noble* clod,"
read " " "*nobler* clod."

In the poem "To the Past"—in the second verse of the 4th stanza,
for "Of their old Godhead *born*,"
read " " " "*lorn*."

In the "Interview with Miles Standish," third verse of third stanza,
for "that had been stranger since, *while*,"
read " " " " "*whilere*."

In the second verse of the seventeenth stanza,
for "Dane's and Winthrop's,"
read "Vane's and Winthrop's."

Important from Brazil.—By an arrival at Baltimore we have the particulars of a severe battle between the allied French and English troops and the Argentine forces. The loss of the allies is said to have been 150 killed and wounded, while on the other side 800 men are missing. The blacks, under Rozas, were the chief sufferers. They fought with great bravery and desperation.

☞ James Gordon Bennett, of the Herald, was horsewhipped, in Nassau street, a few days since, by a Mr. Clason, a lawyer in Wall street. The reason given is an attack made on Mr. Clason in the Herald.

Condescending.—Slamm has published in his Globe the address of the colored people to the voters of the State. He says that it is no more than right they should be heard.

Kentucky.—The bill for a Convention to propose amendments to the Constitution of Kentucky, was lost in the Senate by a vote of 20 to 18. The fear that a general discussion would arise on the slave question, no doubt was the cause of this result.

True Democrats.—When we can find them we delight to let the people know it. At a county meeting, in Oneida county, a few weeks since, the following resolution was passed. It is proper to say, however, that there is another party who claim to be the only Democrats of Oneida county. They also passed resolutions differing from this:

Resolved, That we view the provision in our present Constitution requiring a property qualification for the vote of a colored person, as entirely at war with the spirit of free institutions, and as giving to property the rights that belong to manhood alone. We recommend its speedy abolition.

Recent Publications.

Lectures on the English Poets, by William Hazlitt: 1 *vol. Lamb's specimens of English Dramatic Poets, who lived about the time of Shakespeare, with notes*: 2 *vols.*

Godfrey of Bulloigne; or the Recovery of Jerusalem: done into English Heroical Verse, from the Italian of Tasso, by Edward Fairfax. First American from the seventh London edition, reprinted from the original folio of 1600. *To which are prefixed an introductory essay by Leigh Hunt, and the Lives of Tasso and Fairfax, by Charles Knight*, 2 *vols.* Wiley & Putnam.

Lovers of poetry, like poets themselves, must be born, not made; but if it were possible to make a poet, or even a poetical reader, the study of the books here enumerated, would surely do the work. They are published in Wiley & Putnam's Library of Choice Reading, and are, indeed, the choicest selections yet made. The publication of Fairfax's Tasso, for the first time, in this country, by a house that well understands the wants of the reading public, is an "enterprise" which we regard with peculiar satisfaction, for it indicates not only a healthy growth of public taste, but a wide increase of healthy readers.—B.

Oliver Cromwell's Letters and Speeches: with Elucidations by Thomas Carlyle. Vol. 2*d.* Wiley & Putnam.

The volume before us is the conclusion of the matter, and we are heartily sorry for it. We shall have many centuries of "carrion" delvers in history, ere we have such another elucidator as Thomas Carlyle. Though we cannot but dissent from him very widely, in many of his conclusions, yet we do so with reverence for his great talents, his honesty of purpose, and fearlessness of men's opinion. The manner of his picking the puppets of history to pieces without the smallest regard to the veneration of contemporaries or posterity, is very prettily elucidated in his character of Sir Harry Vane, which concludes in these characteristic sentences.

On the who e, rather a thin man ——. My erudite friend! the astonishing intellect that occupies itself in splitting hairs, and not in twisting some kind of cordage and effectual draught tackle to take the road with, is not to me the most astonishing of intellects! And if, as is probable, it get into narrow fanaticisms; becomes incognisant of the perennial because not dressed in the fashionable Temporary; become self-secluded, atrabiliary, and perhaps shrill-voiced and spasmodic,—what can you do but get away from it with a prayer—"The Lord deliver me from thee!" I cannot do with *thee*. I want twisted cordage, steady pulling, and a peaceable bass tone of voice; not split hairs, hysterical spasmodics, and treble! Thou amiable, subtle, elevated individual, "the Lord deliver me from thee!"

Here 's an addition to our litany worth repeating; let us try it at once. To our erudite and semi-feminine friend, Hannah More Wolstencraft; "thou amiable, subtle, elevated individual, the Lord deliver me from thee!" 'Tis a good prayer.—B.

The Sufferings of Christ. By a Layman. Harper & Brothers.

A large book made out of a very short text, the work of a distinguished lawyer who will neither be better nor longer known for having produced it. In making his argument he labored under two difficulties which even an expert lawyer cannot overcome,—first, he attempts to prove something in contradiction to his evidence; and, secondly, he has no clear perception of what that something is. But the author of the "Sufferings of Christ," is by no means alone in his predicament; it is the error of a large majority of theological special-pleaders that they attempt to convince others of doctrines which they do not comprehend themselves.—B.

Explanation: a Sequel to "Vestiges of the Natural History of Creation." By the author of that work. Wiley & Putnam.

The Vestiges of Creation, though but a year published, as already elicited criticism enough to fill the shelves of an ordinary book-case. Every class of intelligent minds has objected to it; some on one ground, and some on another. The attack which the author made on old opinions was so bold and sudden, that critics put themselves immediately on the defensive, before they had time to ascertain whether it were a friend or foe who was down upon them; and he now appears with Explanations, wherein he re-asserts his former doctrines, after submitting to the scrutiny of the whole learned world. It is not a little singular that, in this gossiping age, an author of his marked ability should have been able to keep his name so profoundly secret, while his work has made so much clamor. Whoever has read the "Vestiges," will, of course, read the "Explanations," and those who may read the "Sequel" first, will, of course, read the "Vestiges" afterward. Leaving his hypotheses for some other occasion we make a short extract on the uses of this doctrine of natural law, wherein he clearly proves, though not aiming, apparently, to do so, that sin is ignorance:

"The entire conduct of a large portion of society, and more or less that of nearly all the rest, is regulated, or rather cast loose from regulation, by the want of definite ideas regarding that fixed plan of the divine working, on the study and observance of which it is evident our secular, (he might either have omitted the secular or added spiritual,) happiness nearly altogether depends. Even acute men of the world are daily seen acting to their injury, in consequence of their ignorance of any system of law growing around them. With the great bulk of society, life is merely a following of a few inferior instincts, with a perfect blindness to consequences. By individuals and by communities alike, physical and moral evils are patiently endured, which a true knowledge of the system of Providence would cause to be instantly redressed. Daily health and comfort, life itself, are sacrificed through the want of this knowledge. It is not in the hey-day of active existence, that we become sensible of this truth. We must seek for conviction on this subject beside the death-beds of amiable children, destroyed through ignorance of the laws of health, and hung over by parents who feel that life is nothing to them when these dear beings are no more; in the despairing comfortlessness of the selfish, who have acted through long years on the supposition that the social affections could be starved hurtlessly; in the pestilence ravaging the haunts of poverty and revenging, in a spreading contagion, the neglect, by the rich, of their hapless neighbors; in the canker and discontent of crime, which eats into the vitals of a nation in consequence of an unlimited indulgence (listen, Oh, listen, ye Congressional Annexationists!) of acquisitiveness by those possessing the most ready natural resources, and standing in the most fortunate positions; in the national degradation and misery (listen again!) which follow wars entered upon in the wantonness of pride, greed, and vanity. Doubtless were the idea vitally present in the minds of all men, that from laws of unswerving regularity every act, thought, and emotion of theirs tends to determine their own future both by its direct effects on their fate, and its reflection from the future of their fellow-creatures, and this without any possibility of reprieve or extenuation, we should see society presenting a different aspect from what it does, the sum of human misery vastly diminished, and that of the general happiness as much increased."

Scientific men, above all others, should learn to wear their opinions as they do their clothes, to be thrown aside when the fashion of thought changes. But they are the most conservative of human beings; they learn their fact and die. They look back on the martyrs of science, and little dream that they shall ever make martyrs of others. Yet, when a philosopher appears with a keener vision than their own, they stone him without thought of the prophets who had been stoned by their fathers. The author of the "Vestiges" has had a remarkable testimony to the truth of his theory of development, in the almost universal condemnation of his principles by the scientific men of the old world and the new. But he meets their sarcasms and objections with a calmness that wins respect from the sceptical while it provokes the careless reader to further investigation.—In carrying out his principle of development, we start aghast at the thought that our species must hereafter be extinct, and that future inhabitants of the earth will speak of our race as we do now of reptilian fossils.—"Strange thought! Passing away whole Equinoxes into the past, as far as we particular men are concerned, still passing further back as respects the larger personalities called nations, and still further in inconceivable multiplication with regard to the species—gone, lost, hushed in the stillness of a mightier death than has hitherto been thought of!"

To those who deny to their own species the privileges which accident has conferred upon themselves, what impossible benevolence is contained in the following short extract, which serves to show the soundness of the author's heart, let his theories of creation be what they may:

"Life is everywhere one. The inferior animals are only less advanced types of that form of being perfected in ourselves. Constituted as its head—with a peculiar psychical character, and destiny, by virtue of that position—we are yet essentially connected with the humbler vehicles of vitality and intelligence, and placed in moral relations towards them. We are bound to respect the rights of animals as of our human associates. *We are bound to respect even their feelings, and from obeying these moral laws, we shall reap as certain a harvest of benefit to ourselves, as by obeying any law that ever was penned.* The rule of force and cruelty has hitherto prevailed in this department of the world's economy, as between man and man; but the day of true knowledge will bring a better rule here also, and the many good qualities of these patient and unresisting ministers of our convenience, will yet be acknowledged and dwelt on by all, with admiration and love."—B.

GENERAL INTELLIGENCE.

Foreign.

From the New Orleans Bulletin of January 24th.

Very Important from Mexico.

The bark Pario, Capt. Kinney, arrived yesterday from Vera Cruz, where she left on the 13th instant. We have received our correspondence and files of papers to the 12th from Vera Cruz, and the 8th from the capital.

The accounts of the entire success of the revolutionary movement under Paredes are confirmed. That officer has established himself in the capital, and has been elevated to the Presidency, (*ad interim.*)

He entered the city on the 2d instant, and a meeting of the principal officers was held, which provided, among other matters for a temporary Government, that a Junta of "notables," representing each department, should assemble and elect a person to exercise the executive functions. The Junta accordingly assembled on the 3d, and unanimously elected Paredes. Much discussion was had as to the form of the oath that should be administered to the President, some of the Junta desiring that in addition to the usual obligations, he should swear to "repel the usurpations of the United States." This proposition did not prevail; an oath, varying but little from the customary form, was decided on. The inauguration took place with much ceremony on the 4th, after which a *Te Deum* was celebrated in the Cathedral. The President made an address, appealing to Heaven for the disinterestedness of his motives, and declaring that as soon as the country had established her liberties he should retire.

The present Ministry is composed of D. Juan N. Almonte, Minister of War; D. Castilloy Lauzar, Foreign Affairs; D. Luis Parres, Treasury; Becarra (Bishop of Chiapas) of Justice.

General Vaencia, formerly Governor of the city of Mexico, has been made Comptroller of the Mint.

Generals Tornel, Valencia, and Paredes, held a Council at Guadaloupe, a village a few miles from Mexico, some days since, to make arrangements to consolidate the Government. It will be remembered that Tornel was formerly Minister of War and Marine under Santa Anna.

The city of Mexico remains perfectly tranquil, and all precautionary measures against a counter revolution have been discontinued. The *Siglio XIX*, a paper which latterly was a warm partisan of the Herrera policy, and has been ably conducted, is stopped, the proprietor having replaced it by a paper bearing the title, "*Memorial Historico*," of which we have received the first eight numbers.

We learn verbally that Mr. Slidell had demanded of the new Government his passports, and received in reply that, as he had never been recognized by the Government, and was unknown to them, no passports were necessary, and he was at liberty to go where he pleased. He then demanded an escort to Vera Cruz, which was refused; whereupon he dispatched a messenger to the brig Somers, and a number of the officers of that vessel had determined to proceed to Jalapa for the purpose of escorting him to the coast. The Somers arrived at Vera Cruz on the 6th. It will be recollected that she sailed from Pensacola about twenty days since, with sealed orders. We place confidence in the reports with regard to Mr. Slidell, except perhaps the statement that the officers of the Somers had gone to his assistance; and if he had in fact been refused a safe escort by the Mexican Government, nothing can be more reasonable or probable than that our naval officers within reach of his call should require not to leave him to the perils of the journey alone. Let ers of the 13th, however, only make mention of the fact that Mr. Slidell had demanded his passports, "having failed in the objects of his mission."

The United States brig Somers, Commander Gerry, was at Sacrificios on the 13th, as also the British brig Persian, the French brig Griffon, and the Spanish brig Patriota.

The Bee states that a bearer of despatches to the United States Government came in the Pario.

The following paragraph is from the *Delta*:

"We have conversed with a gentleman who had read a letter from a well-informed source, dated at Vera Cruz, the 12th instant, and who had conversed with the only passenger who arrived here by the Pario. Both—the letter and the passenger—concur in stating that Paredes has been proclaimed President; that Almonte has been appointed Secretary of War, not of State, as public report has it; that Mr. Slidell is at Puebla, (at the previous advices he was at Jalapa,) awaiting the further instructions of the Government. Everything was perfectly quiet in the capital and in the country. This letter says not a word, nor does this passenger, of Mr. Slidell's being ordered to leave the country—not a word of an escort being denied him—and not a word of the officers and men of the brig Somers arming themselves and going on to Mr. Slidell, with the view of forming his body-guard through the country to Vera Cruz. This much of the verbal reports which circulated through the city so freely yesterday, may therefore be put down as being doubtful."

The *Picayune* of the 23d, publishes the following letter from Havana, from which it would appear not unlikely that Santa Anna may be called home to take part in the new Government:

Havana, Jan. 12, 1846.

Santa Anna, shortly before the arrival of the steamer bringing an account of the recent revolution in Mexico, gave up the house he formerly occupied, and took another, by the month, within an hour's ride of the city. By the steamer, there came from Vera Cruz, a special messenger to him. By the back steamer, sailed yesterday from Vera Cruz, this messenger returned. On the same boat was sent, by our Government, an aid of the Captain General's, on a special mission. As soon as possible, the Spanish ship of the line, now here, is to proceed to Vera Cruz. In the well-informed circles here, it has leaked out that General Paredes is the dupe—or, as I called him in a former letter, the cats-paw—of two opposing parties; one led by Almonte and the Santa Anna faction, and the other got up and wire-pulled by the British and Spanish Ministers, (the French Representative is here,) and who call themselves the monarchical party.

At the present moment, the fight is strong between the two parties. Herrera's fall is considered certain, and as an evidence of his weakness, he has given way to popular clamor, as refers to the American Minister. Paredes is known to be an old fool, and unless one or other of the two new parties place him in front as the mask, he will be laid on the shelf. The British Minister's party promises to secure the integrity of the country, preserving California, and recovering Texas—that in this, England, France, and Spain will support Mexico—and though they do not yet tell the Mexicans so, give them a ruler. That there is more than wind in this matter, we have no doubt; and President Polk may soon be called upon, not to acquire Oregon, but to sustain his assertion relative to European interference on the American continent, and to preserve the boundaries of the country.

In the Spanish paper *La Patria*, of yesterday, an extract is given from a letter from Campeachy, which may be of interest to your readers. It states, in substance, that they are expecting from day to day, that a declaration will be made of the independence of Yucatan. The Mexican Congress having pronounced against the treaties entered into with Yucatan by the Government of Santa Anna, two meetings have already been held in Campeachy, of the most notable citizens, to take into consideration the question of separation, and they have presented to the superior Government of the State various expositions of the local military forces at different points, and petitioned for the formation of a Republic "of the five stars." There was much talking about seeking assistance, in case of necessity, from the Cabinet of Washington.

Haiti.—Latest information from Cuba, mention the arrival at Havana, of an unusual number of Spanish ships of war. From the Journal of Port-au-Prince, we translate the following, which may serve as an explanation of the views of the Spanish ships:

"There has arrived at St. Domingo a Spanish fleet, destined to take under its protection the Dominican Republic. A letter from St. Domingo, published in the 'Manifeste,' says that the Spanish Protectorate has been desired by the President Santa Anna, and the Bishop Portes; and the same paper expresses an opinion, that Spain will not limit its exertions to the exercise of the simple right of suzerainete over her ancient colony, to which is reserved all the rights of proprietorship, by the treaty of 1815. This will explain the motive of the extraordinary congregation of Spanish ships, of which information has recently been had, in the harbor of Havana."

A very spirited dispute has been carried on between President Pierrot, of Hâiti, and M. Levasseur, the French Consul. The former has used very severe language toward the latter, and the papers are discussing the course which France would take, should she think proper to redress the grievance of Mr. L. who had demanded of the Haitian Government an indemnity of about $50,000.—*United States Gazette.*

From Hayti—By the brig Republic, Captain Scott, in 14 days from Port au Prince, we learn that all was tranquil when the Republic sailed. The Haytians were making preparations to attack the Dominicans about the 1st of February.

General Items.

The Mormons.—It is stated in the Jacksonville Journal of Friday last, that Major Warren, with a posse of the Hancock Guard, had passed through that place, having in custody Mr. Thatcher, County Clerk of Hancock County, who was on his way to Springfield, there to be tried on a writ of *habeas corpus*. Very recently Mr. Thatcher was removed from office by the Jack-Mormon Commissioners of Hancock county, but he refused to deliver up the books to his successor, and Backenstos, the Sheriff, was ordered to arrest him. The attempt of Backenstos to execute this order produced great excitement in the court-room—pistols were drawn on both sides and the effusion of blood was only prevented by the interference of Major Warren. He took Thatcher and the books into his custody, and informed the Commissioners that he would take the clerk to Springfield on a writ of *habeas corpus*, and have him set at liberty. Major Warren gives it as his opinion, that the Mormons will not leave in the Spring. So we have feared, and so sure as they do not, there will be more blood shed.—*St. Louis Republican, Jan.* 19.

Gold Dollar.—Judge Douglass has made a movement in Congress to mingle the gold dollar with our currency. The Washington Union says:

"This coin has been long known in the hard money countries of the world. We have seen it in Turkey about the size of a dime, yet much thinner; and have considered it the very best representation of value in existence. It is there put into rolleaux of fifty pieces, occupying the space of a small cigar, and packed in little perfumed purses for the ladies and the higher orders of society. Such a coin could be remitted under a seal from one end of the country to the other, and would be a vast improvement upon the present currency. We trust the Committee of Ways and Means will see to this matter. When a vast amount of these valuable coins shall be thrown into circulation, they will drive out the small bills that serve to banish specie from the every-day currency of the country. Such a dollar would not be hoarded up in banks or private depositories; but would for ages circulate without loss by abrasion, a coin for the people."

A negro woman belonging to John Warfield of Maryland, died some days since, aged *one hundred and twenty-four*.

Famine in Ireland.—The Baltimore American publishes the following extract of a letter from a respectable gentleman in Ireland to a friend in that city, which, it will be seen, confirms the accounts lately received, that the fears of a scarcity of food in that country were nearly if not altogether unfounded:

Belfast, December 30, 1845.

There was never such a plentiful supply of Irish grown oats as we have had this year; and except some unfortunate fatality should occur during the sowing season, I think the prices of all descriptions of grain will be low in the ensuing summer. Oats at present are 7s. 6d. per 112 pounds; Wheat 11 a 12s. The panic which many people felt in regard to potatoes has nearly subsided. The increased quantity planted last seed time, and the economy which has lately taken place in the use of this valuable root, will prevent any scarcity from being felt in this country.

Freedom of the Press in Kentucky.—The following is an extract from a spirited article in the Georgetown, (Kentucky,) Intelligencer, edited by Mr. Stephenson, in reply to a letter from a friend who finds fault with Mr S. for his endorsement of Cassius M. Clay as a true patriot:

"I believe, Sir, that Mr. Clay and every other freeman, has a right to discuss the subject of Slavery; and for one, whenever Kentucky shall declare that we have not this right, I wish forthwith to expatriate myself, and find a lodge where I can breathe an atmosphere *that is free*. Let it be remembered that there is an immense portion of the population of this State that regards Slavery as a very great political evil, and as I humbly and candidly conceive would rejoice to see the State gradually emancipate her slaves, by purchase and colonization. And though it may seem to be for the present interest of the wealthy landholders and bankers to perpetuate the "peculiar institution," the poor but not less independent descendants of Boone, have the right to discuss the matter, and get rid of it by legal measures as soon as they please; and I doubt not that in less than fifty years, it will be legally and constitutionally consummated."

William, a slave, was arrested by the First Municipality Police, on the 4th instant, in New Orleans, for being in the State in contravention to law. Since then, the Mayor has received papers from Hagarstown, Md. which announced that this William had been tried for murder in that town, for killing Mr. Joseph Merchant at a camp-meeting. The Jury brought in a verdict of manslaughter, and the slave was ordered to leave the State. He was identified by three gentlemen of this city, besides which he has confessed the crime. We suppose he will now be sold, and one-half the value go to the informers, should they think proper to claim it.—*N. O. Bee.*

From the Coast of Africa.—The schooner *Merchant*, of New-York, arrived at Charleston on the 25th, from the Coast of Africa, via Port Praya, (Cape de Verde Islands,) acting master Henry Rolando, commanding, prize to the United States ship *Jamestown*, Commodore Skinner. The *Merchant* sailed from Havana on the 18th June, for the Coast of Africa, and was first captured by H. B. M. sloop *Cygnet*, on the coast, for having been engaged in the Slave-Trade, and carried to Sierra Leone, where her case was tried, but they not being able to condemn her, she was released. The United States ship *Jamestown*, Commodore Skinner, arriving at Sierra Leone shortly afterwards, made a prize of her, and sent her to the United States for judicature. Captain Larkin, the original captain, mate, and one seaman, came home in the *Merchant*. Passed Midshipman G. B. Balch, also came home in the *Merchant*. The M. has on board gunpowder, muskets, calicoes, &c.

Distinguished Opponents of the Gallows.—Hon. Robert Rantoul, Jr. in his oration lately before the Massachusetts Society for the abolition of Capital Punishment, as we learn from the Prisoner's Friend, stated some facts which will be new to most readers. For instance, it was stated that all *distinguished lawyers in France*, had petitioned for the *total abolition of the death penalty*. This must be convincing evidence that capital punishment opposers are not all non-resistants, as the enemies of the cause would fain have us believe. Another fact of great importance was, that Wickliffe, the great Reformer, was *decidedly opposed to Capital Punishment*, and this was one of the *heresies of which he was accused before the Pope.*—*Tribune.*

Texas.—By the arrival of the steamer M'Kim, at New Orleans, on the 18th, we have Galveston dates to the 15th instant.

On the 12th, President Jones issued his Proclamation announcing the receipt of official intelligence of the passage by the Congress, and approved by the President of the United States, of the Joint Resolution for the admission of Texas into the Union; and directing the members of the Legislature elect to assemble in regular biennial session at Austin, on Monday, the 16th of February next, and proceed to organize a State Government.

Capt. Elliott, H. B. M.'s ex-Minister to Texas, had arrived at Galveston.

Execution.—Elizabeth Van Valkenburgh, who was convicted for the murder of her husband, was executed in the yard belonging to the common jail at Fonda, Fulton county, in the presence of some hundred witnesses, on Saturday, the 24th instant, at 3 o'clock, P. M.

George Mundy, called by some "the hatless prophet," was in New Orleans at the last accounts, deeply intoxicated.

The Skaneateles Democrat zealously opposes the incorporation of the Community located in that town, because of the erroneous notions of its members on Theology, Government, &c

Rights of Married Women.—A bill has passed the Wisconsin Legislature to protect the rights of married women; it provides that they may become possessed of real estate by descent, bequest, demise, gift, purchase, or distribution, and also hold, in their own right, real estate exempt from their husband's debts. The dower of the wife in the real estate of which the husband dies seized is likewise exempted from liability on account of the husband's debts, control and the management of the wife's estate is in the husband as heretofore. In case of the wife's death, such property descends to the joint issue, and if there be none, then to her husband and his heirs.—*Tribune.*

The Spirit of Peace—The following resolutions, introduced by Henry Clapp, Jr. were adopted at the late Peace Convention at Providence:

Resolved, That the spirit of Peace is the same yesterday, to-day, and forever,—that it is one,—one in the nation, State, the family, the individual,—and is under every variety of circumstance and condition, that it is a spirit of love and good will to every created being, and therefore in eternal opposition to every form of cruelty; that the prevalence of this spirit in all the intercourse of life—*and this alone* must remove from the earth the revengeful institutions which have so long cursed it.

Resolved, That entertaining this opinion, we feel it our duty, as humane and reasonable beings, to abstain ourselves, and to recommend the whole human race, to abstain henceforth and forever, from every species of retaliation, of recrimination and revenge—*even from the appearance of those evils*—and to adopt, in all the varied relations of life, the spirit of the Gospel of Peace, as manifested in the life of its Divine Founder.

Small Pox—The inhabitants of the good city of Boston were thrown into a great excitement last week, by the startling announcement that a crier had been heard ringing his bell, and proclaiming "*lots of small pox in Nashua street.*" On examination, however, it was discovered that a slight error had been committed, the crier having said "Lost, a *small box* in Nashua street." This altered the complexion of things materially.

Bridge over the Ohio.—The Ohio Legislature (House) has passed a resolution requesting the Senators and Representatives of the State in Congress to urge an appropriation for the purpose of erecting a bridge over the Ohio at Wheeling.

Albert Gallatin, of New-York, appears in the National Intelligencer of Thursday, in the first of a series of articles on "The Oregon Question." He counsels moderation, regards the matter as one to be settled by compromise, but decidedly insists that the United States cannot afford to make the Columbia River the boundary, as is proposed by Great Britain. He thinks our Government lays too much stress on our title derived from Spain.

A Branch of the Hutchinson Family.—Joshua, Caleb, and Zephania Hutchinson, (brothers of the distinguished Hutchinson Family,) accompanied by their consin Anna Marvel, who thus makes her first appearance before the public, have recently left Milford, N. H. on a singing tour, and have already given two or three concerts, which are said to have given great satisfaction. The young men are said to have fine powers, and as for Miss 'Anna, her voice (*soprano*) is scarcely surpassed in quality even by that of her cousin Abby. It should also be said that she is a young woman of winning deportment, benevolent disposition, and fine general character,—and in every way worthy of a generous support. The same may be said of them all.—*Pioneer.*

Ohio and Virginia.—We congratulate our readers that the kidnapped citizens of Ohio are no longer prisoners. They are released on mere nominal bail, Virginia being evidently desirous to extricate herself from a very disagreeable predicament. We trust, however, that the matter will not stop here. The scoundrels who trespassed upon our soil, and kidnapped our citizens, are indicted, and have been demanded as fugitives from justice. Let the demand be pushed, and let Virginia be taught that she will no more be permitted with impunity to commit such an aggression upon our rights.

And here, we take occasion to express our approbation of the course of Governor Bartley, in the later proceedings in relation to this case. In the beginning, he was hesitating—we believed that he faltered—that he did not evince that prompt zeal and energy in the case, that became him as the Chief Executive Officer of a great State. *Our belief was well-grounded*, and the severity with which we spoke and wrote, was deserved. But, *since then*, we rejoice to say, his conduct has been energetic and judicious, and he has done his duty; and we are glad of it, and feel as much pleasure in thus approving his later proceedings, as we fel

Poetry.

Conspicuously placed at the Fair was the engraving of Baird's grand picture of a slave-mart, executed for Samuel Gurney, Esq. of London at a cost of $3,500. Some copies were sent by that gentleman to his correspondent in Philadelphia, who caused several of the number to be forwarded to Salem, Mass. with directions "that said pictures be suitably framed, glazed, and placed in conspicuous situations, where the citizens may see them, and to be presented to some institution or insurance company where they may be freely inspected." The Messrs. Chace, of Salem, to whom Mr. Gurney's correspondent applied, knowing no place where a copy could gain so general an inspection from the public, applied to members of the Board of the Massachusetts Anti-Slavery Society, who caused one to be suitably framed and placed in Faneuil Hall for exhibition during the Fair.

The following poem, suggested by this picture, was among the attractions of the Fair. It shows uncommon power of imagination and vigor of thought, though the writer, an English person, has selected a measure that almost forbids melody. We do not give the writer's name as we observe that was "printed, not published," by the Bazaar Committee:

POEM,

Suggested by A. F. Baird's Picture of a Slave-Mart.

ARGUMENT.

The Spirits of Ancient Sages, being made acquainted with the revelation which has, since their time been granted to this world repine at not being allowed to view or partake in its benefits. Their preposition is rebuked by the sight of a *Slave-Mart*; by which they become aware how disgraceful is the discrepancy between the advantages which earth has received and its improvement of them; and how little it is yet fitted to afford happiness to purified spirits.

Deep is that region's sweet serenity,
Where the blest dead first waken from their sleeping;
Their angel-ministers, their vigils keeping,
Earth's children train for Heaven's high mystery;
Soft twilight reigns there, such as earth ne'er saw,
Of blended Life and Death, Time and Eternity.

There those, the untaught wise, who kept the law
Graved in their hearts, long saw their Wisest lying,
Still heavy with the languors of his dying;
While over him, with love absorbed in awe,
Rapt Plato hung, to see the vapors white
Of the death-breathing hemlock lazily withdraw,—

Leaving his rugged brow like some stern height
Lifeless and grey beneath the dawn's cold breaking,
Until the soft flush of the soul's awaking
Stole o'er it;—from his lips, not smiling quite,
But parted for a smile, death's damps retire;—
His misty eyeballs slowly kindle into sight.

There was the mighty Clazomenian sire,
The Sole Great Mind still, as on earth, discerning;
And there that Eastern Star,* so purely burning,
Though he in *earthly*, worshipped *heavenly* fire,
And in the day's great orb, that unknown light,
For whom the twilight earth panted in vague desire.

To such as these, angels, with proud delight
By slow degrees the mighty page unrolling,
Taught the great Law the universe controlling;
And last, as stronger grew the dazzled sight,
They showed those sons of earth how daylight's flood
Had visited the world which they had left in night.

How He, who victor by the grave had stood,
Lay meekly down within the narrow dwelling,
Death's terrors with his solemn presence quelling;
And how He, by his tears, his sweat, his blood,
For every tribe and nation freely shed,
Had sealed the mighty bond of love and brotherhood.

"And, in their spring-tide green, we may not tread
The fields we loved so well when foul and blighted,
And labored for, with toil so ill-requited?
But why before thy face thy broad wings spread,
Thou seraph, who that world's bright course dost guide?
If men are brothers now, and death no longer dread?"

Downcast the angel stood; when he replied,
His organ-voice was hoarse with smothered weeping;
"How many years, my watch in patience keeping
Upon that single atom in the wide
Blue infinite, with fear and hope I've striven
For that bright, erring orb, my sorrow and my pride!

Slowly, oh, slowly, has the blest seed thriven;
How have I looked, after each woful falling,
For the sweet signs of penitent recalling,
And borne to heaven the prayer to be forgiven!
But many a blight-spot festers at the core;
Even now, my heart with more than mortal anguish riven,

My sight grew dim, and I could look no more.
There is no paradise of calm reposing;
But evil still with steadfast strength opposing,
The good must toil and struggle as of yore."
But still the murmur ceased not; "Let us gaze,
But for one hour upon it! We implore,—

By our true struggles in those evil days;—
By the mysterious agonies of dying;—
By all the ills we bore in patience, buying
So dear our heritage! And in the blaze
Of such pure light, what darkness can remain?"
—'T was mercy drew the veil ye fondly ask to raise;

But since I see you tempted to arraign
The Providence oft kindest in withholding,
Come, and repent, that guilty scene beholding."
—Then sighs of hope and fear, of joy and pain,
Met them, like hot breath from a furnace cast,
As the Dead came to look upon the earth again.

But all pure passions even death outlast;
The thick air panted with the troubled yearning,
The nameless ecstacy of home-returning;
As white-winged swans, when winter's depth is past,
The genial South forsake, exultingly
To rustle once again on the chill Northern blast.

Meanwhile, upon the heaving of the sea,
(With sails now faintly in the faint breeze flapping,
Now with loose fold the steady masts enwrapping,)
The anchored vessel vibrates languidly;
Hot comes the breath from Afric's burning sand,
As for her destined freight she waiteth patiently.

And with as calm a patience, on the strand
Tarry her masters yet, their traffic ending.
Appeased is now the tumult of contending;
And they are gathered all, a quiet band,
The sellers, and the buyers, and the bought;
Accomplished is the scheme with such deep wisdom planned.

The doubtful, bloody battle has been fought,
But not by them, the fair-skinned Christian strangers;
They stirred the strife, but wisely shunned its dangers;
And now the booty to their feet is brought;
To give some gold, some trinkets, is their part;
And then the prey is theirs, for which these shores they sought.

So many limbs, to labor and to smart;—
So many sinews, strung for long-enduring,
And healthful organs, length of life insuring;—
So many pulses of the human heart;—
So many brains, whose thoughts shall ne'er unfold;—
Such is the merchandise of that renowned mart.

Ay, scan your victim; leave no bone untold,
No muscle, ere your barter be completed;
Yet hath your subtlety itself defeated;
The *soul* lies crushed within its hollow mould.
Ye think, perchance, to buy a man; but learn,
'Tis but a clay-machine, though rarely wrought, ye hold.

But scarce, perhaps, as yet; he still can spurn
Insult, half understood; still, still rebelleth
Th' instinctive manhood in his breast that swelleth,
Which shall wane from him, never to return.
And thou, poor victim! dost thou writhe to feel
Into thy living flesh the branding-iron burn?

Thou must endure, when time *this* wound shall heal,
Within thy soul the cankered fetters crushing,
Till thy dark cheek forget the sense of blushing,
Thy woman's-pulses quick to wo or weal,
Calmed by despair, beat sullenly and slow,
Unmoved by hope, or love, or pity's soft appeal.

But envy *her*, you mother, beat in wo
O'er her slain child; how blest is her complaining;
When others moan beneath the whip-strokes paining,
She 'll feel no smart, for joy that *he* lies low;
That his soft limbs and childish spirits gay,
Can meet no word unkind, no driver's scoring blow.

And now, ye Christian strangers, go your way;
Go, fitting traces of your presence leaving,
Ye, in the covenant of love believing!
Those whom their savage nature taught to slay,
You, proud instructors of humanity,
Have taught the subtler arts, to ensnare, and to betray.

The vessel sailed:—but then a thrilling cry
Rang startlingly beneath the cloudless heaven,
In anguish not to mortal bosoms given;
So moans the forest in its agony,
When struggling wildly from its night-mare sleep
Beneath the ghastly hush of a tempest-laden sky.

Back to their rest those woe-struck wanderers sweep;
But a deep voice o'ertook them: "Earth will purge
The foul stain from her! From the gloomy vision
Turn your pure gaze, until in deep contrition
We expiate the past! The good will urge
Their prayers and labors, till earth's utmost verge
With Love and Truth be girt, as with the booming surge.

ENGLAND.

* According to Herder (Persepolitan Letters) Zoroaster (whose name signified Golden Star) taught the worship of the Supreme Being under the name of *Om*, a particle expressing strong desire.

Miscellany.

MARIE;
OR
Slavery in the United States.

BY GUSTAVE DE BEAUMONT.

Author of Travels in Ireland; and, in conjunction with de Tocqueville, of "Penitentiary System of the United States."

(Translated for the Standard.)

CHAPTER XV.

The Wilderness.

Strange to tell, though the departure of Nelson had deeply afflicted me—though his words of wisdom and his affecting farewell sank into my heart—still,—(shall I confess it?)—alone, after his departure, with Marie, I found myself more happy. I call heaven to witness that my soul was pure from every blamable emotion; but from that moment, Marie had no other protector than myself; I was the only being near her that she loved; and my heart rejoiced to be no longer distracted by any friendship. Such is love:—the most generous—the most selfish of all the sentiments!

The condition of Marie was not alarming. Aided by Onasco, I lavished on her a thousand unnecessary cares. Quiet and repose were all she needed.—Two days upon Lake Erie, whose waters roll like the waves of the sea, the continuous noise of the steam, which uttered itself by turns, in sounds of dull complaining, or piercing shrieks;—the motion and the perpetual tumult of sea-life, had overwhelmed Marie, and communicated a general agitation to her nerves. A few nights' sleep would restore her failing strength, and then we might proceed. But an obstacle presented itself which we were far from having foreseen.

We had thought by taking a little vessel at Detroit, it would be easy to reach Saginaw by water. On our arrival, we had seen in the port, a crowd of schooners, sloops, and canoes, which they told us were always ready to reascend the river, to go to Green Bay, Saginaw, or Saint Mary. But when, after deciding to depart, I went to make choice of one of these vessels, my astonishment was extreme not to see a single one in the port. The reason of their absence was related to me in the following manner.

"Every year, at the same period, the Indians arrive from the distant regions, to the frontiers of Canada, to receive clothing, arms, and ammunition, from the English. This gratuitous distribution, suggested by political perfidy, takes place at a little distance from Detroit. The savage tribes who inhabit the environs of Lake Superior, Green Bay, and Saginaw, had come this year according to custom. They had just departed, and a great number who had descended the river in their bark canoes, had taken all the sailing vessels they could find, to ascend against the rapid current."

This circumstance greatly embarrassed us. To wait several days for the return of the vessels, damped our courage. In our impatience to reach our journey's end, all delay was hateful to us. We were plunged into the most cruel perplexity, when we were relieved by learning that there existed a means of reaching Saginaw by land. "By this route," they told us, "you will have but half the distance to travel. The road is but little frequented; yet any obstacles which you may encounter will be such as it is easy to surmount." I believed these words, for I was then unaware of the fact that there is nothing in these bold undertakings to daunt an American. He stops only before absolute impossibilities.

They told us that we might, in three days, reach Saginaw without fatigue, for the fur-traders who deal with the Indians performed the same journey in a single day. The first day we might reach Pontiac; on the second, we should see the river Sable, and on the third, we should be at Saginaw.

The fifteenth day of May, on one of the balmiest days of that flower-season, Marie and I accompanied by Onasco, followed the road from Detroit to Pontiac in a little carriage which was thus laden with love and hope. How sweet it is at the age of impetuous desires to spring adventurously forward, as it were, into a new world, holding the hand and borne upon the bosom of the beloved one!

I could not have conceived of the phenomenon of a road so beautiful, so wide, so well cut through the midst of an untrodden forest. Still this forest is not entirely solitary. Here and there one meets a wooden cabin, inhabited by the pioneers of civilization. Careless of the attractions of savage nature, these woodsmen seek not here tranquillity and retirement; they seek the wilderness; and sieging upon these outposts, serve as inn-keepers to newcomers, put under cultivation lands which they mean to sell again at a profit; and then remove farther West to recommence the same course of life, and the same labors. At Pontiac the road suddenly terminated. Then on all sides a thick forest met our view, through which it was impossible to continue our journey as we had begun. Marie was accustomed to exercise on horse-back; we might, then, have recourse to this mode of journeying.

I learned at Pontiac, that from thence we should be obliged to follow through the forest the windings of a narrow road known to but few Americans, and of which the Indians alone knew the secret. A guide was necessary, and to obtain one, I addressed myself to an American merchant, who I learned was accustomed to render services of this kind to travellers. This man had an Indian of the Ottawa tribe in his employ, and it was agreed that I should pay two dollars; one to the guide, and another to the man who furnished me with him. This arrangement seemed to me just; but the merchant, to whom I sent the money, kept it all himself, and gave the Indian a payment of worn-out cloth—a rag, with which the Indian appeared quite satisfied. After that dispute not the superiority of the white man! As far as Pontiac, sounds of civilization from time to time troubled the silence of these solitudes.

(*To be continued.*)

From the Lowell Vox Populi.

A FABLE.

We intimated last week that we should again refer to the lecture delivered last week before the Institute, by Rev. THEODORE PARKER. We now propose to give a fable, which Mr. Parker used to illustrate one part of his lecture. It is needless to add, by way of explanation, anything further than that he was speaking of the present religious commotions and controversies of all civilized countries—the cutting up into sects, parties, and cliques; and endeavoring to illustrate the *absurdity* of the whole thing. If he did not hit the nail on the head, we are no judge. But now for the fable:

"The distant but extensive island of *Nekoo* was inhabited by a large civilized population, divided into two classes, the people and the priests. The priests for many generations had taught the people that everlasting life, and happiness after death, depended entirely upon the observance of the following ceremonies, viz: each one must go to the temple, kneel down before the priest, who would proceed solemnly to tie a red silk string around the last joint of the little finger of the left hand, at the same time saying over words that meant *nothing*; the subject must then arise, and openly avow his sincere belief that all squares are circles, and all circles are squares. So long as he rigidly maintained this belief as to the circles, and the efficacy of the red string, he was safe; if his reason or conscience chided him for such absurdity, he was told by the priests to have faith—his doubts were nothing but rank heresy. At length, some one bolder than the others, dared to raise the question why a *white* silk string might not be just as efficacious as a red one; and why tied around any other joint might not do as well as the last one; or why any other finger of the left or right hand might not be as well as the little one of the left hand. Others differed as to the length of the string to be used—some believed in using just enough to reach around the finger, and no more—others wanted a yard or two for knots and bows, so that they could 'cut a dash' at the corners of the streets, where they might be seen of men. Some began, in process of time, to doubt that *all* circles were squares—but a part only; and these 'by faith, and not sight.'

"In consequence of these things, the inhabitants of the island became divided into sects, denominations, parties, cliques, and clans—each waging war upon the other, and each declaring eternal salvation depended solely upon his own construction of the extent and efficacy of the red string, and squareness of the circle. The Nekoo islanders, therefore, spent most of their time and talents in calumniating and fighting their neighbors on these points, to the great and almost total neglect of every useful employment and good work."

From the Knickerbocker for January.

PETER FUNK'S REVENGE.

BY HARRY FRANCO.

Walking down Broadway a few mornings since, I discovered a man stationed opposite a store, which had a small red flag hanging at the door, with a large muslin banner impended from a tall staff which he held, on which was inscribed this strange device; "BEWARE OF MOCK AUCTIONS!" Upon inquiry, I learned that this was intended as a caution to Peter Funks, and a warning to strangers not to part with their money without getting its full value in return. Upon farther inquiry, I learned that this ingenious and benevolent enterprise had been suggested by His Honor, the Mayor, who in many other ways has entitled himself to the gratitude of our citizens.

I had often heard of Peter Funk, but had never seen the gentleman, and having a curiosity that way, determined to make the acquaintance of so noted a person. I accordingly entered the store, and saw a person dressed in very good style, with a satin scarf and gold chain, standing behind a counter, with a small hammer in his hand. He was a young man, with an air of the most entire self-satisfaction, and nothing seemed to give him any uneasiness excepting the "Beware!" on the sidewalk, which not only kept bidders from entering the store, but caused a crowd of gaping idlers and ragged news-boys to collect around his door. He had watches, chains, and other trinkets, which he seemed anxious to sell to the highest bidder, but nobody would bid.

In one of the pauses of his continuous and commingled exhortations to the crowd "to walk in and secure a great bargain," I asked him if he was a regularly-licensed auctioneer, and was told that he was, and that furthermore, he had always conducted his business in the most honorable manner, and could produce first-rate recommendations from his last employer. This might be true, or it might not, but Mr. Funk impressed me with the idea that he was an ill-used gentleman. If Mr. Funk enjoyed any immunities to commit crime, like Mr. Nobody, and other personages who are often spoken of, but never seen, it would be very just in our civic Aristides, to warn the public against his malpractices.—But Mr. Funk assured me that he was amenable to the laws, like any other merchant, and that he would n't grumble at paying the penalty of any crime of which he might be convicted; and he thought it a little peculiar, to say the least of it, that he should be selected out from among the fraternity of tradesmen to be victimized. "However," said Mr. Funk, thrusting his hammer into his coat-pocket, "walk into my back office, Mister, and if I don't make your hair stand on end, I'm a demijohn, and *no* mistake!"

This was making rather free with a stranger; but there was something in the gentleman's manner which interested me, and I followed him through a small door in the partition, into his den, which was ornamented by an engraving of a lady in a satin gown, that, viewed at a certain distance, looked like a white horse rearing on his hind legs. There were two or three choice works of art beside, including a French snuff-box, with a highly objectionable picture in the inside of the cover, indicative of Mr. Funk's taste in such matters. Having lighted a cigar, and offered me one, which he assured me was a "splendid regalia, and *no* mistake," he seated himself in his arm-chair, and unfolded the following stupendous plan for revenging his own wrongs, and at the same time doing a good turn to his fellow-citizens.

"My legal adviser," said Mr. Funk, "tells me I can recover immense damages from the Mayor, for injury to my business, by his bewaring strangers from my store; but," continued Mr. Funk, as he knocked the ashes from the end of his cigar with his jewelled little finger, in a manner which Prince Albert might be proud of, "I have thought of a plan which knocks that into all sort of cocked hats. But wait a bit; there's a countryman."

The countryman only put one foot into the store, and immediately withdrew it; so Mr. Funk at once resumed his seat and his cigar, and went on:

"Here's my programmy," said Mr. Funk; "I am getting up some 'Bewares' myself, and a most immense sensation I'll produce with them, I assure you. First, I will have a large banner carried by a Kentucky giant opposite the City Hall, with this inscription, in bloody red letters: "*Beware of Lawyers!*"

"Opposite Trinity Church, at the head of Wall street, I will station another, to be carried by a lame individual, with this inscription, in gilt letters: '*Beware of Fancy Stocks!*' At the corner of Park-place and Broadway, I'll have a flashy gentleman, carrying a black and white banner, with this motto: '*Beware of Blacklegs!*' Then I'll have a flying regiment of boys, with pink silk flags, bearing this inscription: '*Ladies, Beware of French Millinery and Fancy Goods!*' and these shall run up and down Broadway every day between twelve and two, and whenever they see a carriage full of ladies, they shall keep flapping the flags in their faces.

"Another banner shall be stationed opposite the hotels and coffee-houses, with this inscription in blue capitals: '*Beware of Cocktails and Brandy Smashers!*'

"Opposite the publishers' shops, I will have a young woman in a night-cap, holding a banner with these words in gamboge: '*To Readers: Beware of Trash!*'

I confessed to Mr. Funk that I was struck with the novelty of his plan, and hoped he would not lay himself open to a prosecution for libel; and I cautioned him to be very careful not to insinuate anything against our "free institutions."

"Perhaps you mean the House of Detention?" said Mr. Funk, inquiringly. I then explained to him what I did mean, and to my great surprise found that his mind had been so much affected by the well-meant expedient of the civic authorities for driving customers away from his store, that he could not comprehend my meaning at all; and instead of expressing any reverence for our institutions, he pronounced an opinion which I should be sorry to repeat, even at second hand. Mr. Funk then told me that he had given an order for no less than five hundred standards, to be emblazoned with these remarkable words, "*Beware of Humbugs!*" But my respect for authority and learning will not admit of my naming the places where these banners were to be displayed. The invention of Mr. Funk could only be equalled by his malignity. What could have been conceived more maliciously inappropriate, than to station a pumpkin-headed effigy, in a black coat, bearing one of these standards painted in harlequin letters, before the residence of Professor ——? Or to put a man of straw, with a similar standard, painted in green capitals, before the office of Dr. ——?

"It was at least prudent in you, Mr. Funk," I said, "not to station any of your 'Bewares' before the doors of our city presses: the gentlemen who conduct them, you are aware, cannot be abused with impunity."

"Poh! poh!" replied this unprincipled person; "see here." And so saying, he unrolled a paper which lay before him, upon which was emblazoned in miniature, a dozen or two banners, to be paraded before the doors of some of our most highly-esteemed friends. My blood curdled at the sight, or at least it would have done so, if anything could have caused such a phenomenon. Here was a banner for the "Virtuous Vigil," inscribed with these words: "*Beware of Venality!*" The "Morning Glory" was honored with this wholly unmeaning *affiche*, "*Beware of Blusterers!*" while the "Evening Vesper" was destined to be signalized with this detestable insinuation: "*Beware of Soft Crabs!*" than which nothing could be more vile, its conductors being universally known as two of the *hardest* customers about town. The "Weekly Wonder" had this entirely unmeaning standard assigned to it, which was to be borne by a gentlemen in a clean shirt, with an inflated bladder in one pocket, and an empty bottle in the other, the letters in deep blue: "*Beware of False Witnesses!*"

This was too bad. I could listen to Mr. Funk no longer, without losing my self-respect. I therefore rose and spoke to him as mildly as my feelings would allow, as follows:

"I perceive, Sir, that you richly merit the character which you bear in this community. I did believe that you were an injured individual, but the Mayor knew better than I did, when he sent a cohort of paupers into Broadway, with banners to 'beware' simple-minded people from your door. It will be a lesson to me in future to mistrust my own judgment when it comes in conflict with the decisions of those having authority. Let me say to you, beware! Beware how you cast suspicion against respectable citizens who are engaged in advancing their own interests; seek some honest employment, and when the authorities endeavor to undermine your business, and drive customers from your shop, remember that they do it for the public good, and do not seek revenge by depriving honest men of their means of growing rich."

Contrary to my expectations, this speech, instead of an apology, only drew a laugh from Mr. Funk, who lighted another cigar, and exclaimed:

"Go it while you're young."

"I have no disposition to be too harsh toward you," I said, "and therefore I will commend you for not uttering a 'beware' derogatory to the clergy, who are generally made a butt of by men like yourself."

"Wait a bit," said Mr. Funk, leaping from his chair. "I suppose there can be no harm in quoting Scripture?"

"Of course not," I said.

"Well, then, what do you think of this, for the Gothic churches?" and he unrolled a large black banner, inscribed with white letters:

"*Beware of Wolves in Sheep's Clothing!*"

PUNCH'S PREFACE TO THE NINTH VOLUME.

We have every hope that the New Year—christened, by Godfather Time, Eighteen Hundred and Forty-Six—is a fine, brawny fellow; a young Hercules, for, in truth, as matters loom about us, he will have Hercules' work to do. He comes in just to catch a glimpse of "the departing skirts" of Sir Robert, and to look upon the hopeful face of Little John. He comes in to see the last fight of the ogre Corn Law—the Sawney Bean that hath eaten up men, women, and little children—"grinding their bones to make his bread." He comes in to see the last fight of the Giant, (who hath Dukes and Lords for bottle-holders)—to see him beaten, laid low, killed in the House of Parliament; whilst Her Gracious Majesty, with Aurorean smile, shall with her silver voice pronounce—*Je le veux!* A tremendous privilege this, for a New Year!

And now the New Year has a dejected look, for he hears the voices of millions bewailing the potato blight. He listens, too, to many tongues discoursing learnedly of hopeful remedies: the words "starch"—"gluten"—"albumen"—"woody fibre," ring in his infant ears, and he knows not what to make of them. Then is he astounded to see certain small heads lost in large coronets; and to hear one head avow that the blight is no blight at all, but merely a popular prejudice; whilst another head discourses, learnedly, benevolently, of support and comfort, showing to the English laborer how he, Hodge and family, may, to avoid the pinch of famine, just take a pinch of powder of curry. "Potatoes have failed in England," cries the head, "but, is there not balm in Gilead? Doth not India send her spices?"—Should our ploughmen at any time lack the luxury of onions, is it not a consoling matter to know that they may, instead, eat nutmegs?—for are not nutmegs "comfortable to the stomach?"

But the New Year—delegating *Punch* as spokesman—gives other counsel. Royal Cambridge saith there is no potato blight: then let His Royal Highness—taking counsel with kindred philanthropists—prove the value of his golden syllables! The hardness of the times needs great examples of beneficence and goodness. And, therefore, in our mind's eye, do we already behold the agents of Royal Cambridge taking ship for Portugal, where Richmond says good potatoes most do congregate, to freight a hundred argosies with the million's daily food. Let Norfolk think not to curry the bowels of the poor—to "rack their sides with *pinches*" of oriental powder; but let him and all of his order band together to blight the blight: and this they may do, not with "lime" and "pounded charcoal," as professors learnedly do counsel, but with gold-dust; nothing but gold-dust! We beg pardon: a few layers of bank-notes will do just as well.

It is well—it is admirable for professors to lecture. Musical is the voice of Buckland—dulcet and wise the discourse of Playfair. But the New Year needs lectures of another sort: it calls to all to assist Royal Cambridge in his proof that the potato blight is a wicked flam; and this they can do, by a few magical words, written on bank cheques.

Such is the advice of *Punch*. Let all, according to their means, combine—and it will be a fine thing for Old Eighteen Forty-Six to say, when, hoary and worn out, he passes from this world to his fellows in eternity—"My brethren, Cambridge spoke the words of truth. In my time the poor felt no potato blight!"

And so, readers, though the fight of Eighteen Forty-Six may be tough and hot, let us begin it—as Conde once opened the trenches—with nothing harsher than pleasant music. But let ours be the world's music—music that should circle the earth with divinest melody—music that is the enduring hopeful soul, dwelling in the old, old syllables—"A MERRY CHRISTMAS, AND A HAPPY NEW YEAR!"

From the New-York Mirror.

THE GODDESS OF POVERTY.—A BALLAD.

Translated from the Consuelo of George Sand.

BY MRS. CHILD.

Paths sanded with gold, verdant heaths, ravines loved by the wild-goats, great mountains crowned with stars, wandering torrents, impenetrable forests, let the good goddess pass through, the Goddess of Poverty!

Since the world existed, since men have been, she traverses the world, she dwells among men; she travels singing, and she sings working—the goddess, the good Goddess of Poverty!

Some men assembled to curse her. They found her too beautiful, too gay, too nimble, and too strong. "Pluck out her wings," said they; "chain her, bruise her with blows, that she may suffer, that she may perish—the Goddess of Poverty!"

They have chained the good goddess, they have beaten and persecuted her; but they cannot disgrace her. She has taken refuge in the soul of poets, in the soul of peasants, in the soul of martyrs, in the soul of saints—the good goddess, the Goddess of Poverty!

She has walked more than the Wandering Jew; she has travelled more than the swallow; she is older than the cathedral of Prague; she is younger than the egg of the wren; she has multiplied more upon the earth than strawberries in Bohemian forests—the goddess, the good Goddess of Poverty!

She has many children, and she teaches them the secret of God. She talked to the heart of Jesus, upon the mountain; to the eyes of Queen Libussa, when she became enamored of a laborer; to the spirit of John and of Jerome, upon the funeral pile of Constance. She knows more than all the doctors and all the bishops—the good Goddess of Poverty!

She always makes the grandest and most beautiful things that we see upon the earth; it is she who has cultivated the fields and pruned the trees; it is she who tends the flocks, singing the most beautiful airs; it is she who sees the first peep of dawn, and receives the last smile of evening—the good Goddess of Poverty!

It is she who builds the cabin of the wood-cutter, with green boughs, and gives to the poacher the glance of the eagle; it is she who rears the most beautiful urchins, and makes the spade and the plough light in the hands of the old man—the good Goddess of Poverty!

It is she who inspires the poet, and makes the violin, the guitar, and the flute, eloquent under the fingers of the wandering artist; it is she who carries him on her light wing, from the source of the Moldau to that of the Danube; it is she who crowns his hair with pearls of dew, and makes the stars shine for him more large and more clear—the goddess, the good Goddess of Poverty!

It is she who instructs the ingenious artisan: who teaches him to hew stone, to carve marble, to fashion gold, silver, brass, and iron; it is she who renders the flax supple and fine as a hair, from the fingers of the old mother, or of the young girl—the good Goddess of Poverty!

It is she who sustains the cottage, shaken by the storm; it is she who saves rosin for the torch, and oil for the lamp; it is she who kneads bread for the family, and weaves garments for summer and winter; it is she who feeds and maintains the world—the good Goddess of Poverty!

It is she who has built the grand churches and the old cathedrals; it is she who carries the sabre and the gun, who makes war and conquests. It is she who collects the dead, tends the wounded, and hides the conquered—the good Goddess of Poverty!

Thou art all gentleness, all patience, all strength, and all compassion, O, good goddess! It is thou who unitest all thy children in a holy love, and who givest to them faith, hope, and charity—O, Goddess of Poverty!

Thy children will cease one day to carry the world upon their shoulders; they will be recompensed for their trouble and toil. The time approaches when there will be neither rich nor poor; when all men shall consume the fruits of the earth, and equally enjoy the gifts of God; but thou wilt not be forgotten in their hymns—O, good Goddess of Poverty!

They will remember that thou wert their fruitful mother, their robust nurse, and their church militant. They will pour balm upon thy wounds, and they will make the rejuvenated and embalmed earth, a bed where thou canst at last repose—O, good Goddess of Poverty!

Until the day of the Lord, torrents and forests, mountains and valleys, heaths swarming with little flowers and little birds, paths which have no masters, and sanded with gold—let pass the good goddess, the Goddess of Poverty!

From the Protestant Churchman.

THE SCENE OF GRAY'S ELEGY.—ITS RUINOUS CONDITION.

Old Upton church, near Slough, is a genuine remnant of the Norman period. The tower is covered with a mass of ivy of extraordinary magnitude—the main stem being no less than three feet wide and one foot two inches thick. The interior presents a melancholy scene; all the fittings are removed, with the exception of one rude desk with a Prayer-book upon it; the stained glass and brasses have been stolen—the plastering is crumbling, and the whole is in ruin. Full service has not been performed in this church since 1837, but the burial prayers are sometimes read there, in the midst of the desolation, over the bodies of those who have desired to be buried in the quiet yard around it, where "the rude forefathes of the hamlets sleep." In this interesting old church rest the remains of Sir William Herschell.

General Items.

Cheap Postage—The following resolutions were adopted by the Rhode Island Legislature at its recent session:

Resolved, That the bill passed at the last session of Congress reducing the rates of postage, has received, as it eminently demands, the favorable consideration of the American people.

Resolved, That our Senators and Representatives in Congress be requested, in the consideration of any amendments found necessary in the practical operation of this bill, to use their influence against any alteration by which the great body of the people shall be deprived of the benefits of cheap postage.

Case of Mrs. Van Valkenburgh.—Elizabeth Van Valkenburgh, convicted at the last session of the Fulton County Circuit of the murder of her husband by administering poison to him, is to suffer the extreme penalty of the law; the efforts made to effect a commutation or change of punishment in her case have entirely failed, and hence this unfortunate, wretched being is to be executed on Saturday, the 24th instant.

The letter of the Executive announcing this decision to the Sheriff of the county of Fulton, is brief. He states that the Chancellor, Justices of the Supreme Court, and Attorney-General concur with him in opinion as to her guilt. "Her age," he says, "her state of health, her poverty, her young family, and more than all, her sex, have appealed to my feelings with painful force in her favor; but her awful crime, and the clearness with which it appears to me to be established by the proofs in the case, have forbid that I should yield to those feelings. The closest examination of those proofs which I am capable of giving to them, has not left a doubt upon my mind of the guilt of Mrs. Van Valkenburgh of the crime with which she stands charged."—*Albany Citizen.*

PHILADELPHIA, January 17, 1846.

N. W. COFFIN, Esq.—

My Dear Sir:—Your very flattering invitation to deliver a lecture before the Boston Lyceum on the 22d instant, has been received, and I regret that my engagements will not allow me to accept it.

There is no place in this Union where I would be more proud to be of any consideration, for who can so well estimate the value of freedom as the *truly free?*

My eyes are ever turned towards Massachusetts. I do not, indeed, like Themistocles, complain that, "the victories of Miltiades will not let me sleep;" yet, when I look upon her movements of glorious achievements, I mourn over the dark destiny of my own slave-ridden State, the despotism that shuts us out from the hope of a like illustrious destiny.

I need not encourage you to maintain your enviable distinction, nor ask to be remembered there; for justice and liberty purify and expand the hearts of the true, and wherever a sincere spirit is struggling upward toward a higher civilization, and a purer religion, and a more rational liberty, there will Massachusetts be ever found to turn a smiling countenance—utter words of cheer—and lend a helping hand. Heaven defend and prosper her!—is the sincere aspiration of

Your obedient servant,
C. M. CLAY.

Anti-Rent.—A bill has been introduced in the Legislature appointing Governor Bouck, Governor Seward, and Dr. Nott, commissioners, to investigate the validity of the titles to lands held under the manorial tenures.

GOOD.—At a recent Liberty meeting at Warsaw, Wyoming county, the following resolution was introduced by the business committee, and adopted:

Resolved, That it is the duty of the Liberty party to stand aloof from the Democrat and Whig parties in the approaching election of delegates for a revision of the Constitution of the State of New-York.

A new Raphael, we see by a letter dated Florence, October 2d, has come to light, in an old ruined cloister there. It is a "Last Supper," and has Raphael's cypher, and the date 1505. One of the Apostles has Raphael's own likeness.

Kentucky Convention Bill.—The Louisville Journal says:—"Although the Convention bill has passed the lower branch of the Legislature of Kentucky, there appears to us to be three strong considerations why the anti-slavery men should not exult, and why the pro-slavery men should not be alarmed. In the first place, the bill will probably be defeated in the Senate. In the second place, if the bill pass the Senate, the people of the State will probably vote against the holding of a convention. And, in the third place, if a convention be held, that body will probably refuse to do anything whatever in regard to the emancipation of slaves."

Millerism.—Strange Doings.—The Cincinnati Daily Commercial of the 17th instant, says:—"On Tuesday night last, a number of persons, at a late hour, repaired to the grave-yard northwest of this city, ostensibly to see the dead rise from their graves, attended with all the novelty and majesty as such a scene is described in the Holy Scriptures. The time was dark; no lights were required, as they expected the grand exhibition would be attended with supernatural lights, more dazzling than the sun—making them more glorious than the clouds on which the angels sit! Song after song—shout after shout, went up—at least seventy-five feet, but no rising of the dead came! Evidently they had chosen the wrong night! The leading brother of this romantic band—Mr. Jacobs—after the ceremonies had progressed far enough in the open air, declared that he was pure, and could sin no more! that he should never die! that no one could kill him! that a wonderful miracle in the dark had been wrought upon him, to make up, he supposes, for the disappointment in not seeing the dead rise from their graves. They now returned with their purified brother to the Tabernacle. Here they did not tarry long, but sought a brother's house for the purpose of going through the interesting ceremony of 'washing feet' and implanting the 'holy kiss.' During these proceedings, trouble arose in the camp. One brother objected to let brother Jacobs continue washing his wife's feet 'in the dark!' He didn't care so much about the 'holy kiss'—he could see that, but he thought so pure a man as brother Jacobs said he had been made, might as well wash his wife's feet in his presence. This objection to the proceedings of God's spirit raised a regular row, and the meeting broke up at 2 1-2 o'clock, A. M."

Escape of French Slaves.—The contiguity of the French West India Islands, where Slavery exists, to the free islands under the British crown, affords many opportunities for the escape of slaves from the former to the latter; the British emancipated islands proving a strong temptation to the poor, fugitive French slave, who there finds an asylum from oppression, a home and liberty, notwithstanding all attempts to the contrary. Since emancipation, about 1,000 slaves have reached the British colonies safely in their light sailing boats, as many have probably perished in the attempt, and as many more have been caught, and thrown back into the horrible dungeon of Slavery, to pay the penalty of their *crime* in the additional severity of their labor and their punishments.—*Tribune.*

The anniversary of the Rhode Island Total Abstinence Society was held at Providence last week. The meeting was the largest ever held in this State, and the deliberations conducted with unanimity. Twenty-eight towns were represented by over three hundred delegates, from fifty-one societies.

Artificial Stone.—At Augsburg, an architect, Herr Alois Steiermann, has invented an artificial stone, which, for solidity, is said to surpass the best freestone, is one-third its cost, and to which any form can be given in the manufacture. It is composed of river-sand, clay, and a cement, whose composition is the author's secret. It has been submitted to the proof of air, pressure, and fire, and resists them all. The King of Bavaria has given his gold medal of civil merit to Herr Steiermann, for this useful invention.

We learn from the Louisiana, *Chronicle* that a shocking affray occured a few days since between Messrs. Lemuel, P. McCauley, and John Turnbull, both planters of West Feliciana, Louisiana. It seems that Turnbull, in company with several of his slaves, went upon the plantation of Mr. McCauley to chastise a slave belonging to the latter, for some offence committed the night before: and was in the act of having him flogged by one of his servants, when McCauley came up and interfered; whereupon, Turnbull levelled a double-barrelled shot gun, and fired both barrels at the former, eighteen buckshot taking effect—nearly all in the right arm, one in his breast and one or two in his shoulder.—McCauley then fired at Turnbull with a double-barreled gun, loaded with small shot, hitting him in the side of the head. Both are expected to recover.

Liberality.—We delight to record any instance of the due encouragement of genius. And hence we have pleasure in stating that three gentlemen of this city, who with disinterested liberality will not permit us to make known their names, have subscribed the sum of one thousand dollars, for the purpose of affording our fellow townsman, Mr. Clarke Mills, an opportunity of visiting Italy, there to improve in the art of sculpture, of his proficiency in which he has already exhibited so excellent a specimen in the bust of Mr. Calhoun. Mr. Mills will leave here in April, and is determined to remain in Italy until, as he himself says, "he has learned all that he can learn in that birthplace of the fine arts."

Mr. Mills carries with him an order from Col. Alston of Waccamaw, for the busts of Mr. Calhoun and Mr. Petigru, which works will engage his chisel as soon as he has acquired some of those advantages in the arts, the obtaining of which is the object of his visit.—*Charleston Eve. News.*

Capital Punishment.—It is an encouraging sign for the march of humanity and civilization in Indiana, to witness the increasing disposition among the people to abolish the Death Penalty from our statute-book. Petitions continue to pour into the Legislature praying for the abolition of the gallows, with its attendant horrors and vices, and in both Houses bills have been introduced rep